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Ecclesiastical Review

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Cum Approbatione Superiorum

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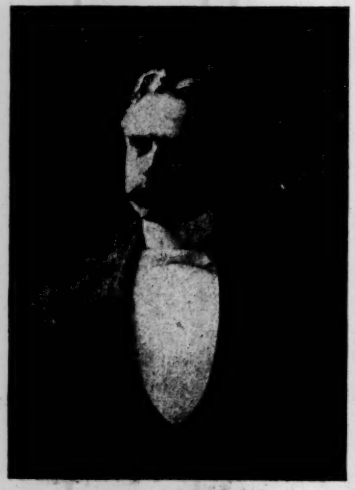

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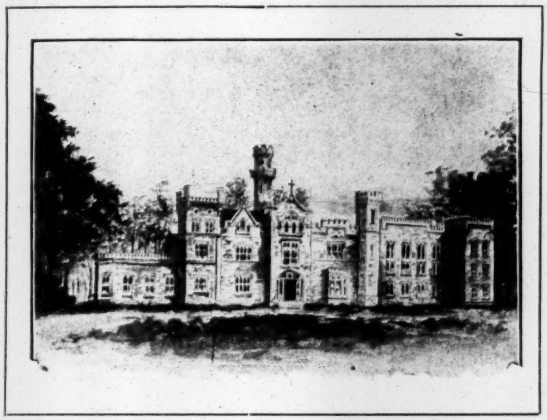

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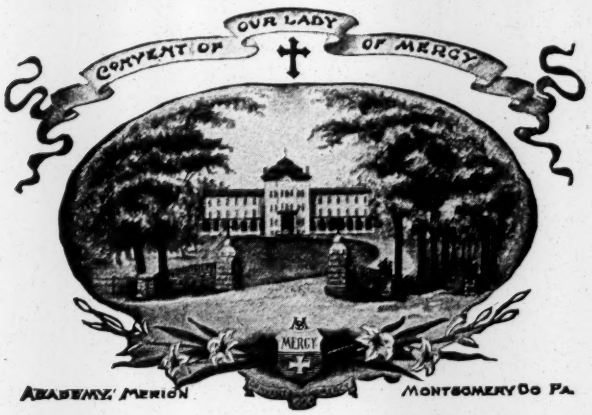

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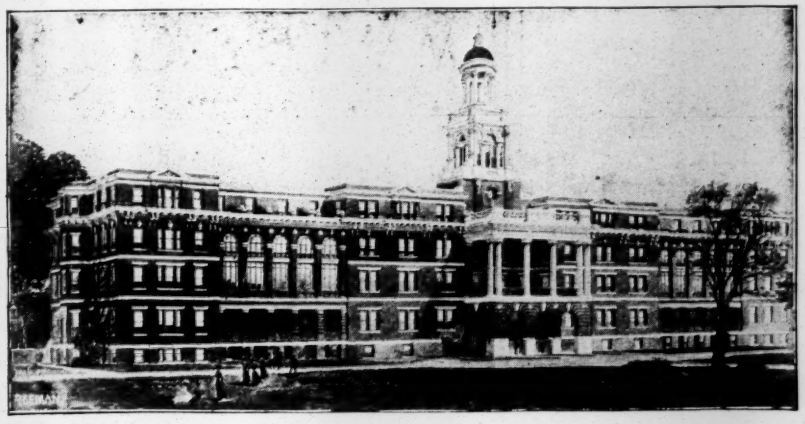

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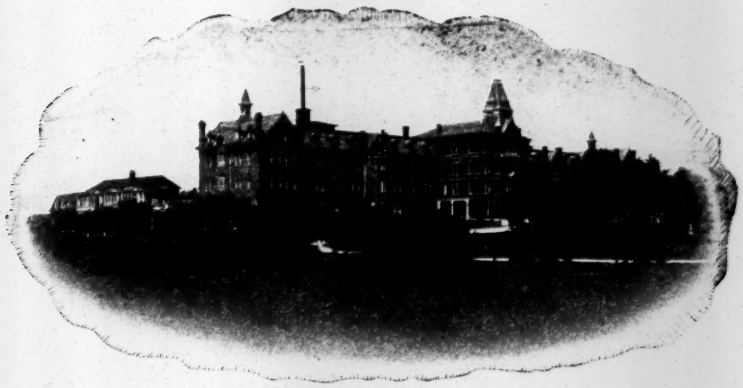

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THIRD SERIES—VOL. VII.—(XXVII).—NOVEMBER, 1902.—NO. 5.

BRIDGING THE GRAVE.

(Second Paper.)

The relations of the known and the knower are infinitely complicated, and a genial, whole-hearted, popular-science way of formulating them will not suffice. The only possible path to understanding them lies through metaphysical subtlety; and Idealism and *Erkenntnisstheorie* must say their say before the natural science assumption that thoughts "know" things grows clear.—James, *Physiology*—Epilogue.

The having of general ideas is that which puts a perfect distinction betwixt man and brutes, and is an excellency which the faculties of brutes do by no means attain to. For it is evident we observe no footsteps in them of making use of general signs for universal ideas; from which we have reason to imagine that they have not the faculty of abstracting, or making general ideas, since they have no use of words, or any other general signs.—Locke, *Of Human Understanding*, Bk. 2; c. 11; § 10.

MIND AND ABSTRACTION.

THE human mind, then, as we have seen, forms ideas of supersensible and spiritual things. Words embodying such ideas are to be found in the language of every people. True, it forms these ideas not without the aid of the imagination, which is an organic faculty, and uses some part of the brain as its organ. The imagination, however, only furnishes it with images of sensible objects, which come in originally through the gateways of sense, or, rather,

are wrought in the outer sense by the action of some external object or stimulus.

But, though the mind does form ideas of things that are beyond the ken of sense, from images of material objects and from self-reflection, it is not of such things it forms its first ideas. The connatural object of the human mind lies in the material universe, in the world of sense. All of man's knowledge comes originally through the senses. But the mind sees in that which sense presents to it something that sense does not perceive. It has an incomparably wider range of vision and deeper insight than sense. It ransacks every corner of the universe, and grasps the inner nature of things. It goes down even into the bowels of the earth, and reaches out beyond the farthest of the fixed stars. It dwells in the past as if in its own realm, and pierces the veil of the future, foretelling with precision effects that are yet unborn in the wombs of their causes.

> The soul of man is larger than the sky,
> Deeper than ocean, or the abysmal dark
> Of the unfathomed centre.

Now, the root of its transcendent power is its spirituality. It is not material, nor tied down to a bodily organ, nor hampered with it in its operations. The proof of this that we are now to consider is that even things material, even things of the sensible order, it conceives of after an immaterial or spiritual manner.

First of all we must try to get some clear notion of how we come by our ideas of these things. Impressions of them are produced in the outer sense, and afterwards reproduced in imagination. Acting on these sensible impressions or images, the mind forms ideas which, as ideas, are like the objects they represent. But, as modifications of the mind, they are like the mind, spiritual —without extension, without color, without any of the properties of matter as such. We find an analogous process in the phenomenon of bodily vision, which is akin to intellectual vision. The light of the sun, which, though material, is a very subtle agent, acts on the external object, and causes an image of it to result in the eye—an image which is itself, as such, a true picture of the extended material object, yet as an entity, as a modification

of the organ of sight, possesses the subtle properties of the agent that produced it.

But the image, which is the offspring of sunlight and psychic energy, is not spiritual. It belongs to the material order of being, and possesses some, at least, of the properties of matter, such as extension and color, though these qualities in it are not stable, as they are in nature, but flitting and evanescent.[15] The same is to be said of the image formed by the imagination, which is but a copy of the original impression made on the organ of sight. It, too, is of the material order, and is extended. Now, it is impossible for a psychical faculty that is tied to a bodily organ, and reacts on its

[15] If the lake, which mirrors on its calm surface the surrounding hills, with all their wealth of variegated color, were a sentient thing, it would react on its environment in the form of a visual sensation.

There is a striking passage in the *Phaedo*—one of many—touching the supremacy in man of thought and volition, and the mind's intrinsic independence of matter, which is the root of its freedom. Socrates, on the eve of his death, is explaining to his friends how he came to be sitting there in prison, awaiting his doom, when he could have gone free:

"I might compare him [Anaxagoras] to a person who began by maintaining generally that mind is the cause of the actions of Socrates, but who, when he endeavored to explain the causes of my several actions in detail, went on to show that I sit here because my body is made up of bones and muscles; and the bones, as he would say, are hard and have joints which divide them, and the muscles are elastic, and they cover the bones, which have also a covering or environment of flesh and skin which contains them; and as the bones are lifted at their joints by the contraction or relaxation of the muscles, I am able to bend my limbs, and this is why I am sitting here in a curved posture;—that is what he would say, and he would have a similar explanation of my talking to you, which he would attribute to sound, and air, and hearing, and he would assign ten thousand other causes of the same sort, forgetting to mention the true cause, which is, that the Athenians have thought fit to condemn me, and accordingly I have thought it better and more right to remain here and undergo my sentence; for I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Bœotia—by the dog of Egypt they would, if they had been moved only by their own idea of what was best, and if I had not chosen as the better and nobler part, instead of playing truant and running away, to undergo any punishment which the State inflicts. There is surely a strange confusion of causes and conditions in all this. It may be said, indeed, that without bones and muscles and the other parts of the body I cannot execute my purposes. But to say that I do as I do because of them, and that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the condition [soul from body, mind from brain and nerves], which the many, feeling about in the dark, are always mistaking and misnaming." (From Professor Jowett's translation, second edition.)

object in and through that organ, to form an impression or image that will not have, at least, the material attribute of extension. But the mind (using the word in its highest sense to denote the intellect) forms to itself ideas of material things, which have neither extension nor any attribute that belongs to matter. The process by which it does so, and which is known as abstraction, is intrinsically impossible to any faculty that is of the material order, or that works with a bodily organ. This follows (1) from the nature of abstraction; (2) from the nature of general and abstract ideas.

By the faculty of abstraction is meant the power which the mind has to conceive, or form an idea, of an attribute or thing, without any other attribute or thing that it may be physically bound up with in the outer world.[16] Thus we form an idea of whiteness, without any of the other attributes that exist with it in a given subject, and without the subject itself; of energy, one of the ultimate constituents of the physical world, without its twin constituent, which we call matter; of the essential nature of a class, in the abstract, without any of the individual attributes, as humanity (in its first intention); of the essential nature of a class, in the concrete, without any of the individual attributes as man, dog, etc.; in fine, of any one aspect of a thing, without the other aspects. In the physical world, whiteness as such, energy as such, humanity as such, man as such, do not exist. Only the concrete, individual subjects exist in nature; viz., white things, material agents (bodies in which energy is lodged), mankind (humanity in the collective sense), and individual men (Peter, John, etc.). But the concept of whiteness as such, the concept of energy as such, the concept of humanity as such, the concept of man as such, do exist in the mind; else language

[16] I postulate this power of the mind. If any one says he has no consciousness of possessing it, let him reflect that the language of man, as distinguished from what we may call the language of the lower animals, consists essentially of words that express abstract ideas, whereof the common and abstract nouns of the grammarian may be taken as samples. Logos, or thought, incarnates itself daily in Language, and builds itself a stately mansion—

monumentum aere perennius,

in Literature. There it dwells, and at all hours of the day and night is "at home" to Mind.

is a living lie, and words are counterfeits, not counterparts, of ideas.

We conclude from this that the agent which thinks, or forms ideas in each one of us, is intrinsically independent of a bodily organ in thinking or forming ideas; that it has a vital operation, and, therefore, a life of its own, which it does not share with the body, or with any bodily organ. The operation of any vital faculty that does its work by means of an organ, is the operation of the living organ. Thus, it is the living hand that writes, and the living eye that sees, and the living brain that imagines. It is not the soul alone which pictures an object, nor the brain alone, but the two acting as one agent, as one complete principle of operation. Now the impression that is made on an organic faculty, or, to put it in another way, on the soul through an organ, must, from the nature of the case, be concrete, and represent things as existing in the concrete. It can never, by any possibility, be abstract, nor represent anything as existing in the abstract. For the living organ, or organic faculty, is itself concrete, and the act of an agent must be such as is the agent.[17] Moreover, an organic faculty never can act but in response to a stimulus. But the abstract energy as such, let us say, can never serve as a stimulus, for the very good reason that energy as such, *i. e.*, in the abstract, nowhere exists in the universe of matter. Only in the world of mind does pure energy exist. The intellect is a principle of energy that is not lodged in matter, that is wholly abstracted from matter in its being and operation, and therefore capable of forming abstract ideas—of laying hold of an attribute, such as whiteness, and endowing it with that abstract and substantive mode of being which belongs to itself.[18]

Let us, in the next place, consider the ideas themselves, and see how they bear witness to the spirituality of the psychic energy that produces them. Take, for example, the idea of energy itself. When the physicist affirms that, "In the physical universe there are but two classes of things, MATTER and ENERGY,"[19] he con-

[17] In matter of fact, the eye has never seen, nor has the fancy pictured, anything but the concrete.

[18] Every schoolboy knows that "whiteness" is a substantive.

[19] Tait, *Properties of Matter*, p. 1.

ceives of energy as distinct from matter. He finds, indeed, that he cannot include the two things under one concept, though he is well aware that in the physical world the two are inseparably bound up together. He conceives of matter as of something passive or inert; as of something extended or made up of parts. He conceives of energy as of something active; as of something which is itself without parts or extension, though it is never known to act save in and through that which has parts and is extended. Now, I ask, can a psychic energy that is bound up with matter, and never acts save in and through a material organ, conceive of a something thus simple as existing apart from matter? Can anything act otherwise than according to its nature? Can that which is physically bound up with matter act as though it were not bound up with matter?

Or take the idea of man. Man as apprehended by an organic faculty, such as the eye or the imagination, is ever the concrete, individual person, possessed of certain concrete and personal attributes of shape, color, etc., and answering to the concrete name of Paul or John, known to grammarians as the proper noun. On the other hand, man as apprehended by the intellect is not this or that concrete individual person, possessed of these or those concrete and personal attributes, but *an* individual having a human nature, without those concrete and personal attributes that determine it in *the* individual. Hence, while sense or imagination can make man known to us only by forming as many different images or representations as there are individual men, the mind includes all men, past, present, future, or possible, under one common concept, and knows all of them, in their essential attributes, by means of this one idea. So an architect gets a true idea of all buildings constructed on the same plan from a simple inspection of the plan. The mind thus conceives of material things without the material and individualizing conditions that determine them in the concrete. It conceives of them after an immaterial manner, and must therefore itself be immaterial or spiritual.

Once more, take the idea of color. Neither the eye nor the imagination can perceive color, or even whiteness, but only colored things, and white things. The mind, on the other hand, conceives, not only of whiteness, but of color as such. Nor is this all. The

image of a colored thing, say, a scarlet head-dress, that is formed on the retina of the eye, is itself colored.[20] Our consciousness attests the same of the picture that is formed in the imagination. But our idea of color is not itself colored. If it were, it would no longer be the idea of color, but the idea of this or that species of color, say, red or blue, since only specific colors exist in the concrete.

I am aware how hard it is to apprehend the existence of such an idea as this in the mind. It is a most subtle and elusive entity; and the imagination ever distracts the intellect with its presentation of concrete images, when we try to grasp it.[21] Only as embodied in the spoken or written word does it distinctly proclaim its existence, and make good to the mind the title it has to be owned for its genuine offspring. The image and superscription which words bear were stamped upon them in the mint of Mind; else are they spurious coin. Now the formation of such a concept is, from the nature of the case and intrinsically, impossible to a psychic energy that is tied down to a bodily organ and immersed in matter.

Mind and Matter.

There is a further proof of the immateriality of mind, which is based on the nature of cognition on the one hand, and that of matter on the other. The universe, including man, is made up of two ultimate constituents, Matter and Energy. Energy is multifold, but may be classed, with the matter in which it is lodged, as inorganic, and organic or vital. The latter form of energy may further be subdivided into physical and psychical or conscious; and this latter again into organic, and extraorganic or supraor-

[20] Modern physicists tell us that color is not really in things; that it is only in the sense. But if the image which is in the eye or the imagination, and which is as real in its own order of being as things are in theirs, is really colored, why may not the thing of which it is the image be really colored, too? And how can it be a true likeness if it does not correspond to the original? Color is a reality *somewhere*, or there are no realities.

[21] "The notion of this common property is that which remains constant while imagination is picturing every possible variety of color. It is the uniform trait in all colored things; that is—color in the abstract."—Herbert Spencer, *The Data of Ethics*, ch. vii, § 46.

ganic. Among the distinctive notes of all forms of vital energy, are two in particular: a certain spontaneity or capability of self-motion, which is more marked in the higher forms; and assimilation by intussusception. This assimilative power is first met with in the processes of the vegetable life, in plant, animal and man, the organism taking up into itself and converting into its own substance certain elements of the inorganic world.[22] And these elements communicate at least certain of their physical qualities to the organism. Thus the flesh of hogs fed on fish tastes of fish.

But in the processes of sentient and rational life, where the vital energy is psychic or conscious, neither matter nor any of its physical qualities is taken up and assimilated. There is a taking up, but it is after a psychical manner; there is assimilation, but it is the converse of that which has place in the vegetable kingdom. The psychic agent assimilates itself to its object. Taking up the object into itself after a psychical manner, it is changed into the likeness of, and in some sense itself becomes the object.[23] This changing of itself into the likeness of its object, which is the characteristic note of cognitive faculty, whether sentient or intellectual, is possible only to a form of energy that is not wholly immersed in matter, but is at least in a measure exempt from material conditions and the iron rule of physical law. And in the measure that it is free from the thraldom of matter, will its power be great and the range of its activity wide. For it is the nature of matter to tie down and fetter the energy that is linked to it, and to narrow the range of its activity.

We have now reached a point where the law of psychic energy in relation to its object, when that object is material, may be formulated. THE PSYCHIC AGENT MUST NOT HAVE IN ITSELF THE PHYSICAL QUALITY THAT IT IS TO TAKE UP INTO ITSELF AFTER A PSYCHICAL MANNER. Or, to put it another way: COGNITIVE FACULTY MUST BE ITSELF EXEMPT FROM THE PHYSICAL QUALITY OR QUALITIES THAT IT IS TO COGNIZE. This law is established by induction, by analogy, and by reason. First, by

[22] Thus does vital energy, even in its lowest form, dominate the forces of the inorganic world, showing itself to be a superior kind of energy.

[23] The first time we see *light* in Condillac's phrase we *are* it rather than see it.—James, *Psychology* (abridged), p. 14.

induction, in the case of the external senses. If the temperature of the body be the same as that of the water in a bath, one will have no sensation of temperature; if lower, one will feel the water slightly warm; if higher, somewhat cold. We thus see that when there is the same degree of the physical quality in the sense-organ as there is in the stimulus, the sense cannot take into itself the quality after a psychical manner, and there is consequently no sensation. We see, moreover, that the sense is capable of receiving the quality into itself after a psychical manner, precisely in the degree and to the extent that it is physically exempt from the quality. So the tongue that has in itself the physical quality of bitterness, can have no sensation of sapid quality save that of bitterness. So the hearing of sounds is impeded, if, from some cause or other, the physical conditions of sound exist within the organ. So, too, the eye could never see colors, were not the pupil and lenses colorless or transparent.

The same appears from analogy. It is only the body which has not physically in itself a given quality, that can become temporarily the recipient or subject of that quality, or the medium through which it may pass. Thus, a glass stained blue or red cannot become the recipient of any other color while that which it has remains, or serve as a medium for colors to pass through. Unstained glass, on the contrary, will serve as the medium for all colors, and a mirror will reflect all faces. And as in nature, so in art. A canvas on which nothing has yet been painted may be used by the artist to draw upon it any picture he likes. Once it has been used, it is no longer fit to receive a second impression.

Reason, too, proves the validity of the law from the very nature of cognition. Knowledge is the vital expression of the object known in the subject knowing it; or it is the representation in the knower of the thing known. The knower is thus changed into the likeness of, and becomes, after a psychical manner, the thing known. Now the real knower in each one of us is the soul or principle of vital and psychic energy, for knowledge is essentially a vital and psychic act. When the knower uses a bodily organ as the medium or instrument by which it puts itself in psychic correspondence with its object, its capability

of changing itself into the likeness of an object, in other words, its capability of knowing, is so far lessened and narrowed. For every material thing, including, of course, the bodily organ, is of such a nature as to fetter vital energy and contract the range of its activity. Thus, the soul, using the eye as its instrument, can only perceive colors, and with the ear can only perceive sounds. From this is but a step to the wider generalization, that the deeper any principle of vital energy is immersed in matter, and the more it is tied down thereto, the less capable it is of putting forth a psychic act.[24] Its capability of so doing is in direct proportion to the degree of its elevation above matter, and its exemption from the conditions that bind down and hamper material agency.[25]

The goal of our argument is now in plain sight. The mind of man is capable of taking into itself after a psychical manner and apprehending all the qualities and attributes of matter: therefore it has not physically in itself any of the qualities or attributes of matter. Observe that we say it is capable of apprehending, not that it actually apprehends; also, that we say apprehending, *i.e.*, taking it mentally, forming some notion of, not comprehending, which means taking in a thing in all its aspects and relations, or fully understanding it. The tongue perceives all tastes, because it has no sapid quality physically existing in itself; the eye perceives all colors, because no color physically exists in the organ; the mind perceives all the qualities of matter, and all its attributes, because it has in itself physically none of the qualities of matter, and none of its attributes. Therefore it is immaterial, and, being an intelligence, is also spiritual.[26] "It remains then," in the words of Aristotle, "that the mind alone comes [to

[24] He shall not blind his soul with clay.—*Tennyson.*

[25] The principle of psychic energy in man has to swathe itself in bodily organs to put itself in correspondence with matter in the concrete. But it has to pay as a penalty for the knowledge thus gained, imprisonment with hard labor. Matter in such cases exacts a forfeit of Mind. So the diver clothes himself in his diving-suit when he wishes to put himself in psychic contact with objects that lie at the bottom of the sea. And he, too, forfeits thereby his unshackled freedom of action and contracts the range of his psychic power.

[26] This is the argument used by Aristotle (*De Anima*, iii, 6), and after him by Aquinas (*Quaest. Disp. De Anima*, art. 14), to prove the spirituality of the soul.

the body] from without, and that it alone is divine. For no bodily organ or agent has any share in its act."[27]

Mind and Volition.

Volition, which is with Thought the twin-product of mental energy, witnesses also to the spirituality of the soul. The argument admits of being stated briefly. Volition ever treads upon the heel of Thought. It is the act of the Will, and Will can never put forth an act until it gets its cue from Intellect, or, in plain words, until Intellect sets before it a motive. There is no volition but of that which is intellectually apprehended as good. Now the intellect, being itself a spiritual faculty, apprehends supersensible, ideal, spiritual good. Hence, the longing in the heart of man for something better and nobler and worthier of our rational nature than gross material enjoyment. Hence the aspirations after ideal good, and the yearning of the soul for a happiness that it finds not here.

Man never is, but always to be blest.

Phenomena these are of our mental life that proclaim aloud the spirituality of that constituent of our nature which we call the soul. They cannot, being spiritual, be traced to other than a spiritual source. Like the first faint streaks of light in the east, they are tokens of a sunrise of the spirit that lives and breathes in man—a sunrise that shall know no setting.

But there is another aspect of volition. Will is the real actor on the stage of mental life, though it gets its cue from Intellect, as has been said.[28] But even after getting the cue, it may not play its part, unless it has bound itself to do so by some previous act, as the actor on the real stage is bound by his contract—freely entered into—with the manager. We have the power to put forth an act of volition, or not put it forth, given all the conditions

[27] *De Generat. Anim.*, c. 13.

[28] Though simple in its essence, as indeed all energy is, the soul is wonderfully complex in its powers. Will and intellect are not, of course, two faculties standing apart from each other and from the mind, though one has to speak of them as if they were to bring out clearly the fact of their being distinct. In reality they are but two different forms of the same simple energy, two different faculties of the same undivided and indivisible soul.

requisite, such as time for deliberation; in other words, we have free-will and freedom of choice.[29] But consider what this means. Throughout the whole physical universe, including even that part of man's nature which he has in common with other organisms, necessary law, determinism, reigns. Spontaneity of action you will find, and even a semblance of freedom, in the brute beast; but man alone is really free.[30] Man alone sets his will against the whole universe, and defies all the forces of nature to extort its consent. For him, and for him alone,

> Stone walls do not a prison make,
> Nor iron bars a cage.

But if in man there were no spring of activity, but had its root in matter, and was intrinsically dependent upon it, man, like every other creature in the universe, would be tied down in bondage to the cast-iron laws that govern the operations of all material agents.

I may fittingly bring this paper to a close in the words of Cicero, who, in the *Tusculan Disputations*, following the lead of Plato and Aristotle, thus discourses on the nature, origin, and destiny of the human soul:

> The source whence the soul comes is not to be found in this world. For there is in the soul no mixture, no composition, nothing that springs from or is fashioned out of earth. Neither is it of the nature of water, or air, or fire. There is no form of energy in these elements that has memory, understanding, or thought; that can retain the past, look forward into the future, take in the present. Godlike faculties these are, and these alone; nor will there ever be found a source whence they could have come to man, other than God. Unique, therefore, is the nature and the activity of the soul, standing apart from

[29] I take this for granted, pleading as warrant the testimony of consciousness, and the consent of mankind as implied in their dealings with one another, in every relation of life. With reason does Mr. Goldwin Smith call attention to "our power of choice in action, which, without contradicting our whole nature, cannot be denied," as one of the phenomena of humanity. He eschews the term "free-will," but the question is of the thing, not of the term,—

> that which we call a rose,
> By any other name would smell as sweet.

[30] Wherever thought is wholly wanting, or the power to act or forbear, according to the direction of thought, there necessity takes place.—Locke, *Of the Human Understanding*, Bk. 2, c. 21, § 13.

these common and familiar elements. Whatever it is that feels, and knows, and wills, and lives on, is heavenly and divine, and for this reason must needs be immortal. Nor can God Himself, who is revealed to our understanding, be conceived of but as Mind, unfettered and free, segregated from matter and from all that is mortal, knowing all things, moving all things, itself endowed with deathless activity. Such and of such nature is the mind of man. . . . And as thou knowest God from His works, though thou seest Him not, so know the mind of man, though thou seest it not; and from its remembrance of past events, its faculty of finding things out, the swiftness of its movement, all the beauty and perfection that belong to it, gather its godlike power. . . . This only do thou consider, that thou knowest God, though thou seest not His face, nor where He dwells. So oughtest thou to know thy own soul, though thou seest not its face, nor knowest its locus. As to our knowledge of it, however, we can have no doubt, unless we are stupid and wholly ignorant of natural philosophy, that there is in it no mixture, no composition, no joining together and cementing of parts, no fold upon fold. This being the case, it certainly cannot be disjointed, nor divided, nor pulled asunder, nor torn in pieces. Neither can it perish, then; for destruction is a going in pieces, a severance, a tearing asunder of parts that before their destruction were held together by some common bond. (Bk. 1; 27, 66; 28, 70; 29, 71.)

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REQUIEM MASSES.

In the preparation of this paper the following authorities have been consulted:

1. Van der Stappen, *De Rubricis Missalis Romani.* Mechliniae: H. Dessain. 1899.

2. *Ephemerides Liturgicae.* Romae: Typogr. Philippi Cuggiani et Fratrum Amoroso. 1896–1901.

3. *Decreta Authentica Congr. Sacrorum Rituum.* Romae: Typogr. Polyglotta, S. C. de Prop. Fide. 1898–1901. 5 vols.

THE subject-matter of Requiem Masses is here treated under the following heads:

I. *The Masses of the Roman Missal.*

II. *The Epistles and Gospels.*

III. *The Prayers.*
IV. *The Sequence "Dies Irae."*
V. *All Souls' Day.*
VI. *On the Day of Death or Burial.*
  a. When the Corpse is present;
  b. When the Corpse is absent;
  c. As to the allowable number of Masses, solemn and low.
VII. *On receiving first notice of the Death.*
VIII. *Masses said on the third, seventh, or thirtieth day.*
IX. *Anniversary Masses (different acceptations of the term).*
X. *Ordinary daily Masses for the Dead.*
XI. *Masses said in Obituary Chapels.*
XII. *The Monday Privilege of Masses for the Dead.*
XIII. *Requiem Masses in presence of the Bl. Sacrament Exposed.*
XIV. *The obligation of saying Masses for the Dead.*

I.—The Masses of the Roman Missal.

1.—There are four *Masses de Requie* in the Roman Missal:

a.—For All Souls' Day. (*In Commemoratione Omnium Fidelium Defunctorum*), celebrated every year on November 2;

b.—For the Burial Day. (*In Die Obitus seu Depositionis Defuncti*), celebrated at funerals; whence the Mass is called the *Missa Exsequialis*. It is said also according to the rubric found at the end of this Mass, on the third, seventh, and thirtieth days after death (*In Die III, VII, et XXX Depositionis Defuncti*) except the orations which are *proper* for these days and are found in the Missal immediately after this Mass;

c.—For Anniversaries (*In Anniversario Defunctorum*), celebrated on the anniversary of the death or burial of the deceased;

d.—For ordinary days during the year (*In Missis Quotidianis Defunctorum*), celebrated on days other than those enumerated above, when a

Missa de Requie is said for one or more deceased persons.

2.—Of these the first three Masses are celebrated on days which in the liturgy *for the dead* are *solemn* or *privileged* days; and the Masses are said to be *ritus duplicis*[1] or *privilegiatae*.[2] These days are:

a.—All Souls' Day, November 2;

b.—The day of death, the day of burial, the intermediate days between death and burial, and the day on which intelligence is received of the death of a person at a distance;

c.—The third, seventh, and thirtieth days after death or burial;

d.—The anniversary of death or burial.

They are called privileged Masses (*Missae privilegiatae*):

a.—Because they are allowed to be celebrated on days of a higher rite than those on which an ordinary (*quotidiana*) Requiem is allowed;

b.—Because they have the privilege of being transferred, in case the rite of the day prohibits them;

c.—Because only *one* oration is recited in them.

The *fourth* Mass (*quotidiana*) is considered to be *ritus simplicis*.[3]

3.—The *first* Mass found in the Missal is celebrated:

a.—On All Souls' Day, November 2;

b.—On the *dies obitus seu depositionis, dies III, VII, XXX, et anniversarius* of a Roman Pontiff, Cardinal, or Bishop. The oration must correspond to the dignity of the deceased person, and is taken from the *Orationes diversae pro Defunctis;*

c.—It *may* be celebrated on the same days for a priest, with the corresponding oration.[4]

[1] In which case the antiphons of the Office of the Dead are repeated *in full* before and after the Psalms.

[2] *Rubricae Generales Missalis Reformatae*, Tit. v, n. 3.

[3] If the Office of the Dead is recited, only the beginnings of the antiphons are said *before* the Psalms.

[4] S.R.C., January 29, 1752, ad. VIII, n. 2417.

The *second* Mass is said:

a.—On the *dies obitus seu depositionis, et dies III, VII, et XXX* of clerics inferior to a priest, and of lay persons;

b.—It *may* be said on the same days for a priest.[5]

The *third* Mass is said:

a.—On the *dies anniversarius* of clerics inferior to a priest, and of lay persons;

b.—It *may* be said on the same day for a priest.

The *fourth* Mass is said on all days other than those enumerated above, even when it is celebrated for a Roman Pontiff, Cardinal, Bishop, or Priest.

II.—Epistles and Gospels.

4.—In these four Masses the Introit, Gradual, Tract, Sequence, Offertory, and Communion are identical. They differ only in regard to the Epistle and Gospel and the Orations. With regard to the Epistles and Gospels a special rubric after the *fourth* Mass says: "Epistolae et Evangelia superius posita in una Missa pro Defunctis, dici possunt etiam in alia Missa similiter pro Defunctis." This rubric, apparently so general, must, we think, be limited in its application.

a.—On the *dies depositionis* and *anniversarius* of a Roman Pontiff the Epistle and Gospel of the *first* Mass must be recited;[6]

b.—On the *dies depositionis* and *anniversarius* of a Bishop the same Epistle and Gospel must be read;[7]

c.—Authors conclude that the same rule must be applied to the *dies* III, VII, and XXX of a Roman Pontiff or of a Bishop.

d.—Authors generally hold that the Epistle and Gospel *proper* of the *first three* Masses should

[5] *Ibidem.*

[6] Rubr. 1, before the *Orationes diversae;* S.R.C., May 31, 1817, ad XII, n. 2578.

[7] Rubr. 2, before the *Orationes diversae;* S.R.C., March 5, 1870, ad. V, n. 3213.

be recited as often as these Masses are celebrated, for they are assigned to them on account of their suitableness.

The rubric given above may, however, be applied in the following cases:

a.—In a *Missa de Requie* for a priest, on whatever day it may be celebrated, the Epistle and Gospel of the *first* Mass *may* be read;

b.—In a *Missa quotidiana* for a member of a Confraternity or Society the Epistle and Gospel of the *second* Mass *may* be selected;

c.—In a *Missa de Requie* celebrated annually, not on the *dies anniversarius proprie dictus*, for the members of a Confraternity, Sodality, etc., the Epistle and Gospel of the *third* Mass *may* be recited;

d.—In the *Missa quotidiana* in place of the Epistle and Gospel of the *fourth* Mass, those of any of the preceding three Masses *may* be selected.[8]

III.—The Prayers.

5.—By a General Decree of the S.R.C.,[9] the following order with regard to the number of orations in the *Missae de Requie* is to be observed, "contrariis non obstantibus quibuscumque:"[10]

a.—On All Souls' Day in all Masses, whether *solemnes*, *cantatae*, or *lectae*, only *one* oration is to be recited;

b.—*In die obitus seu depositionis defuncti*, by which is meant Masses celebrated at any time between the death and the burial, wherever celebrated for this deceased person whether *solemnes*, *cantatae*, or *lectae*, the rite permitting, only *one* oration is to be said;

[8] Van der Stappen, *De Rubricis Missalis Romani*, Qu. 315.

[9] June 30, 1896, n. 3920.

[10] Titulus v, nn. 3 and 4, of the *Rubricae Generales Missalis Romani* was corrected according to the tenor of this decree by a Decree *Urbis et Orbis*, Dec. 7, 1897, and confirmed by Leo XIII, Dec. 11, 1897.

c.—In all Masses celebrated *pro die obitus seu depositionis defuncti*, ex. gr., *occasione exsequiarum* which take place within *two* days after private interment on account of contagious diseases or by order of the civil authorities, or some other reasonable cause, only *one* oration is to be recited;

d.—*In diebus III, VII, et XXX; et in die anniversario ab obitu seu depositione, etiam in anniversariis late sumptis in Missis solemnibus et cantatis* only *one* oration is recited;[11]

e.—In the *Missa de Requie, solemni* or *cantata*, which is celebrated for a deceased person on the first day after receiving notice of his death, only *one* oration is recited;[12]

f.—In the *Missis quotidianis Defunctorum*, which are celebrated on days other than those enumerated above (a, b, c, d, e), if they are *solemnes* or *cantatae*, *three* orations must be sung, and not more than *three* are allowed; if they are *lectae*, *three* orations must be recited, but if the celebrant desires it, *more than three* can be read, but these two things must be observed:

(*a*) the number of orations must be uneven, *i.e.*, five or seven;

(*b*) the oration *Fidelium* must always be the last one.

6.—Which orations must be recited in these Masses?

1. On All Souls' Day the oration proper of the Mass, *Fidelium*.
2. *In de obitus seu depositionis defuncti*, as well as in the Mass which is celebrated *pro die obitus seu depositionis defuncti*:

a.—For a Roman Pontiff, Cardinal, Bishop, or

[11] If the rite of the current office allows *Missas lectas* on these days for such deceased persons, only *one* oration is recited.

[12] This same Mass is allowed to be *lecta* on days when the rite of the current office will admit the *quotidiana*, and in that case also only *one* oration is to be recited.

Priest the oration which corresponds to the dignity of the deceased, found among the *Orationes diversae*, and the Mass will be the *first* of the Missal;

b.—For clerics inferior to a priest, and for lay persons, the *second* Mass is taken with its proper oration, *Deus cui proprium.*

3. *In diebus III, VII et XXX:*

a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a;

b.—For the inferior Clergy and lay persons the *second* Mass is taken with the oration, *Quaesumus, Domine*, found after this Mass.

4. *In die anniversario ab obitu seu depositione* and *in anniversariis:*

a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a;

b.—For the inferior clergy and lay persons the *third* Mass is taken with the oration, *Deus indulgentiarum*, making the necessary changes as to number and gender.

5. When a *Missa de Requie* is celebrated *solemniter* after having received notice of the death of a person.

a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a;

b.—For the inferior clergy and lay persons:

(*a*) If the notice is received before the funeral has taken place, the *second* Mass is celebrated, as above, **6**, 2, b;

(*b*) if the Mass is celebrated *in die III, VII or XXX*, the *second* Mass is taken as above, **6**, 3, b;

(*c*) if the Mass is celebrated on any other day the *second* Mass is taken, but the oration is selected from the *Orationes diversae*, either *pro defuncto* or *pro defuncta.*

6. *In Missis quotidianis*, when they are *solemnes* or *cantatae:*

a.—If it is celebrated *pro defuncto* or *defuncta*, or *defunctis certo designatis*, the *first* oration must be *pro defuncto*, or *defuncta*, or *defunctis* taken from the *Orationes diversae*, according to the dignity or quality of the deceased; the *second* oration is *ad libitum*, e. g., *pro patre et matre celebrantis*, etc.; and the *third* must be *Fidelium;*

b.—If it is celebrated *pro defunctis in genere* or *pro defunctis non certo designatis*, whose number, dignity, quality are unknown, or if it is celebrated *ad intentionem dantis*, the orations of the *fourth* Mass must be recited in the order given in the Missal.

7. *In Missis quotidianis*, when they are *lectae:*

a.—If *three* orations are read, the order above (6, a, b) must be followed;

b.—If the celebrant desires to recite *more than three* orations the *first* and *second* orations will be according to circumstances as above (6, a, b), and the third and fourth will be *ad libitum*, if *five* orations are recited; so will also the *fifth* and *sixth* orations be *ad libitum*, if seven orations are recited, but the fifth in the first case, and the seventh in the second case must be *Fidelium*. In both cases the orations *ad libitum* must be taken from the *Orationes diversae* according to the order in which they are found in the Missal.

8. If an *oratio imperata pro defuncto* or *defunctis* is prescribed:

a.—The *imperata* cannot be recited in Masses which admit only *one* oration;

b.—In Masses in which three orations must be recited, the *imperata* is put in the *third* place and the *Fidelium* will be the *fourth*, and in this case the orations need not be uneven in number.

c.—If, in the *Missis quotidianis*, more than *three* orations are recited, the *imperata* must be put in the *third* place, after it are added the orations *ad libitum*, the last will be *Fidelium*, and the number of the orations must be uneven.[13]

IV.—The Sequence "Dies Irae."

7.—By the *Decretum Generale* of the S. R. C., June 30, 1896, n. 3920, according to which Titulus v, n. 5, of the *Rubricae Generales Missalis Romani* was corrected, the following decisions were made with regard to the "*Dies Irae:*"

a.—In all *Missis de Requie* celebrated *solemniter*, *i. e.*, with Deacon and Subdeacon, or at least *in cantu*, in which *one* or *three* orations are recited,[14] the "*Dies Irae*" must be recited;

b.—If *Missae de Requie lectae* are celebrated;

(*1*) On days, which for the dead are *privilegiati*,[15] on which in the *Missae lectae* only *one* oration is recited, the "*Dies Irae*" must be read:

(*2*) In Masses *quotidianae lectae* in which at least *three* orations are recited, the "*Dies Irae*" *may* be read or omitted.

V.—All Souls' Day—November 2.

8.—Regarding the Masses celebrated on this day note that:

a.—All the Masses celebrated on All Souls' Day, except the Conventual Mass in Cathedral and Collegiate Churches, must be *de Requie*,[16] and the *first* Mass in the Missal is said.

b.—This Mass may be celebrated for all the Poor Souls, or for special Poor Souls;[17] but in every

[13] Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 323 et seqq.
[14] *Vide supra*, **5**, a, b, c, d, e, f.
[15] *Vide supra*, **2**, a, b, c, d.
[16] S.R.C., Sept. 27, 1698, n. 2014.
[17] S.R.C., August 4, 1663, ad IX, n. 1275.

case only one oration is to be said, and that oration must be *Fidelium*.

c.—Every Mass *de Requie* on this day enjoys the same privilege as if it were celebrated on a privileged altar.[18]

d.—Masses *de Requie*, celebrated on this day in churches in which the Blessed Sacrament is exposed for Forty Hours' Devotion, are said in *violet* vestments.[19]

e.—If a funeral takes place on this day, the *Missa Exsequialis*, i. e., *in die obitus seu depositionis*, the *second* in the Missal, is sung; but all the other Masses must be *de Commemoratione Omnium Fidelium Defunctorum*.[20]

f.—If November 2 falls on a Sunday, or on a Holy-day of obligation, or on a *duplex I classis*, the celebration of All Souls' Day is transferred to November 3. If for similar reasons its celebration should be impeded on November 3, it is transferred to November 4.[21]

g.—During the octave of All Souls, by a special favor of the S.R.C.,[22] on *duplicia minora*, a *Missa anniversaria* "quae a Religiosis Communitatibus, a Canonicorum Collegiis, a Confraternitatibus aut ab aliis quibuscumque piis Sodalitatibus, pro Confratribus defunctis semel in anno fieri solent; nec non illa, quae pro fidelium pietate infra octavam Omnium Fidelium Defunctorum locum habent," which is classed among the *anniversaria late sumpta*,[23] may be celebrated. It must, however, be celebrated

[18] Decree of Clement XIII, May 19, 1761.

[19] S.R.C., *Decr. Gen.*, July 9, 1895, ad IV, n. 3864.

[20] *Ibidem*, ad. V. In Cathedral and Collegiate Churches in which the Conventual Mass is of obligation, another Mass *de Requie* proper of this day must be sung.

[21] *Ibidem*, ad II.

[22] Dec. 2, 1891, n. 3753.

[23] *Ephemerides Liturgicae*, Vol. XIII, 1898, p. 221.

solemniter or *in cantu*, and only *one* oration is to be said.

VI.—Mass on the Day of Death or Burial.

9.—By *Dies obitus* is meant the day of the death of a person; by *dies depositionis*, the day on which the corpse is consigned to the grave. This Mass may be celebrated not only on the *dies obitus* and on the *dies depositionis*, but also on any of the intervening days, because the whole interval between the death and the burial of a person is considered, in favor of the dead, *one* day. It must, however, not be inferred from this that on each day of the interval this privilege can be made use of, but only on *one* of the days.[24]

The Mass celebrated on this occasion is the *second*[25] in the Missal, and is usually called the *Missa Exsequialis*,[26] which has only *one* oration.

A.—In presence of the corpse.

10.—The Roman Ritual says: "Si quis die festo sit sepeliendus, Missa propria pro defunctis praesente corpore celebrari poterit; dum tamen (1) Conventualis Missa, et (2) Officia divina non impediantur, (3) magnaque diei celebritas non obstet."

Hence this Mass is prohibited:

(1) On account of the *Conventualis Missa:*

a.—In Cathedral, Collegiate, and Conventual Churches a Mass of the current office must be *daily* celebrated, called the *Conventual* Mass, at which the canons and the clergy of these churches must assist. This Mass cannot be omitted, and the *Missa Exsequialis* celebrated in its stead.[27]

[24] Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 332.

[25] Except in cases noted above, **3**, b, c.

[26] *Exsequiae* in Liturgy means not only the Mass, but also the processional transfer of the corpse from the house to the church, the Office of the Dead, the Absolution, and the Burial.

[27] S.R.C., Dec. 2, 1891, ad I, n. 3755.

b.—Likewise on Sundays in parish churches, in which only *one* Mass is celebrated, which parish priests are obliged[28] to celebrate for the people.[29]

(2) On account of *Officia divina.* On the feast of St. Mark, April 25, and on the Rogation days, if the procession takes place, and on the Vigil of Pentecost, on account of the blessing of the Baptismal Font, if only *one* Mass is celebrated in the church.[30]

(3) On account of the *Magna diei celebritas:*

a.—On Maundy Thursday, Good Friday and Holy Saturday;

b.—On *Festa primaria duplicia I classis;*

(*a*) Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi.[31]

(*b*) Immaculate Conception, Annunciation, and Assumption, B.V.M.;

(*c*) Nativity of St. John the Baptist, St. Joseph, SS. Peter and Paul,* All Saints, *Titularis Ecclesiae propriae, Patronus principalis Regionis, vel Dioecesis aut loci;*

(*d*) Anniversary of the consecration of the church.

c.—On the Sundays within the octaves of the feasts of Corpus Christi and SS. Peter and Paul, on which by special Indults[32] these feasts are solemnized.[33] The same rule holds with regard to the Sunday on which the *Titularis*

[28] With us it is not of obligation, but "*decere ex charitate.*" C. de P. F., March 23, 1863.

[29] S.R.C., Dec. 2, 1891, ad I, n. 3755.

[30] *Ibidem.*

[31] With us the *Missa Exsequialis* can be celebrated on the feasts of Corpus Christi and SS. Peter and Paul. S.R.C., March 6, 1896, *Dub.* I, n. 3890; Dec. 4, 1896, n. 3933. The same rule holds with regard to the Titular feast of a church, if its solemnization is transferred to the following Sunday. *Ephemerides Liturgicae,* Vol. X, 1896, p. 201.

* See footnote 31.

[32] S. C. de P. F., Dec. 19, 1840, and Nov. 25, 1885, *resp.*

[33] S.R.C., Nov. 16, 1898, ad I, n. 4003.

Ecclesiae propriae in minoribus locis[34] is solemnized.

d.—On days on which the Most Blessed Sacrament is solemnly exposed *ob publicam causam*, e.g., Forty Hours' Devotion, but only during the time of the Exposition.[35]

On all other days of the year the *Missa Exsequialis corpore praesente* can be celebrated.

B.—WHEN THE CORPSE IS ABSENT.

11.—Circumstances may prohibit the presence of the corpse in the church. They are:

a.—the prohibition of the civil authorities;

b.—contagious diseases;

c.—any other *grave* cause.

In such cases the corpse is said to be *morally* present and the *Missa Exsequialis* can be celebrated on the same days,[36] and in the same manner as if the corpse were *physically* present in the church, if it is still unburied. If the corpse has already been consigned to the grave, this same privilege may be made use of on one of the two days immediately following the day of burial.[37] In these cases the Absolution at the catafalque should take place, and all the prayers should be recited which are said *in die depositionis, corpore praesente*.[38] In the Decrees this Mass is said to be celebrated "*pro* die obitus seu depositionis."

12.—If the corpse is buried on the day on which the *Missa Exsequialis corpore praesente* is prohibited, and the *two* following days are also *dies impediti*, then this Mass may be transferred to the *first* day following not prohibiting it,—"in primo die sequenti non impedito." The days on which this transferred Mass is prohibited are:

a.—all Sundays;

b.—*Festa duplicia I et II classis:*

c.—*Festa de praecepto.*[39]

[34] Conc. Plen. Balt., II, n. 384. [35] S.R.C., Dec. 2, 1891, ad I, 3755.

[36] *Vide supra*, n. **10**.

[37] *Ibidem*, ad II, and S.R.C., Feb. 13, 1892. *Dub.* XXVI, n. 3767.

[38] S.R.C., March 22, 1862, ad I, n. 3112.

[39] S.R.C., Dec. 2, 1891, ad III, n. 3755, and *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 166.

If it is not celebrated *primo die sequenti non impedito*, the privilege of transfer ceases; and after that day it can be celebrated only on such days as admit the *Missa quotidiana*, either *ratione ritus* or *ratione specialis indulti*.

13.—The *Missa Exsequialis*, whether *corpore praesente* or *absente* must be *solemnis* or *cantata*,[40] so that a *Missa Exsequialis lecta* cannot be celebrated instead of it, even *corpore praesente*, on days which exclude the *Missa quotidiana*, or the *lecta* by special indult.

N. B.—By a *Decretum S.R.C.*, May 9, 1899, n. 4024, confirmed by Leo XIII, June 12, 1899, the privilege of celebrating a *Missa Exsequialis lecta* instead of the *solemnis* or *cantata* is granted *in favor of the poor*, on the same days on which the latter can be celebrated,[41] provided on Sundays and holydays of obligation a Mass of the current office is not omitted on these days.

C.—REGARDING THE NUMBER OF FUNERAL MASSES CELEBRATED ON THE DAY OF DEATH OR BURIAL.

Missa Exsequialis.

14—Only one *Missa Exsequialis* can be celebrated *solemniter* or *cum cantu*,[42] when the corpse is *physically* or *morally* present. If, however, the rite of the current office on the day of death or burial, or on the days during the interval between the death and burial will allow the *Missa quotidiana*, or if by Indult *Missae de Requie* can be celebrated, then all the Masses, *lectae* or *cantatae*, may be *de Requie*; and if they are offered for the deceased, the *second* Mass in the Missal may be taken, *mutatis mutandis* with regard to the orations, in its entirety.[43]

Low Masses.

15.—By the Decree *Aucto* of the S.R.C., May 19, 1896, confirmed by Leo XIII, June 8, 1896, n. 3903, special privileges were

[40] *Ibidem*, ad I.

[41] *Vide supra*, n. **10**. The Decrees of May 22, 1841, and of Sept. 2, 1871, restricted this privilege to the days on which a *Missa anniversaria* is allowed.

[42] *Vide supra*, n. **13**, N. B.

[43] *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 292, III.

granted with regard to Low Masses (*Missae Lectae de Requie occasione Exsequiarum*):[44]

a.—These *Missae lectae de Requie* can be celebrated *simul vel successive* in *churches* and *public oratories* on *festa duplicia* with some exceptions given below, on the following conditions:

(*1*) Only on the day on which the *Exsequiae* take place;

(*2*) As long as the corpse is physically and morally present;[45]

(*3*) On condition that *Missae Exsequialis* is *solemnis* or *cantata*;[46]

(*4*) On condition that these *low* Masses be celebrated for the deceased person, whose obsequies are being performed.[47]

b.—These *low* Masses cannot be celebrated on the following days, even if the *Missa Exsequialis solemnis vel cantata* be allowed and is celebrated:

(*1*) All *festa duplicia I classis*, whether holydays of obligation or not;

(*2*) All Sundays and holydays of obligation;

(*3*) Days which exclude the celebration of *festa duplicia I classis*, i. e.,

(*a*) Ash Wednesday and Holy Week;

(*b*) Vigils of Christmas and Pentecost;

(*c*) During the octaves of Easter and Pentecost;

(*d*) *Dies octava* of Epiphany, *i. e.*, Jan. 13.[48]

[43] *Ibidem*, ad V.

[44] An authentic interpretation of this Decree was issued Jan. 12, 1897, n. 3944.

[45] Hence, if, according to the custom of some localities, the corpse is carried to the church on the evening before the day during the morning of which the obsequies will take place, then *Missae lectae de Requie* can be celebrated on the morning of the obsequies, as long as the corpse is present.

[46] Hence, if the privilege granted in favor of the poor (*Vide supra*, n. 13, N.B.) to celebrate a *low* Mass *de Requie* at the burial is made use of, we cannot avail ourselves of the privileges granted by this decree.

[47] S.R.C., Jan. 12, 1897, ad IV, n. 3944.

Titulus V, n. 2, of the *Rubricae Generales Missalis Romani* was corrected according to the tenor of these decrees.

c.—In the second part of the Decree "*Aucto*" permission is granted to celebrate *low* Masses "in Oratoriis privatis et in Sacellis ad Seminaria, Collegia et Religiosas vel pias utriusque sexus Communitates spectantibus." In an answer to the question, "Missae privatae de Requie, quae sub expressis conditionibus celebrari possunt praesente cadavere, licitaene erunt in quibuslibet Ecclesiis vel Oratoriis sive publicis sive privatis," says "*Affirmative*, dummodo cadaver sit physice vel moraliter praesens: sed si agatur de Ecclesiis et Oratoriis publicis, fieri debet etiam funus cum Missa exsequiali."[49]

This moral presence (*moraliter praesens*) of the corpse is verified—

(*1*) As long as the corpse is in the house (*praesente cadavere in domo*);[50]

(*2*) When on account of the prohibition of the civil authorities, or of contagious disease, or of some other grave cause, the corpse cannot be present in the church, whether it is still unburied, or, if buried, not more than *two* days.[51]

Since, therefore, the Decree "*Aucto*" restricts in *churches* and *public oratories* the permission to celebrate *low* Masses to the day on which the *Missa Exsequialis* takes place and during the time in which the corpse is *physically* or *morally* present on that day, but does not make the same restriction with regard to *private* or *quasi-public oratories* (chapels of seminaries, colleges, and religious communities), we think,[52] that in private and quasi-public

[49] *Ibidem*, ad III.

[50] S.R.C., April 3, 1900.

[51] S.R.C., Dec. 2, 1891, ad II, n. 3755.

[52] There is no authoritative decision on this point. The *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 519 ff, and the *Pastor Bonus*, Trier, Vol. XIV, 1901, p. 41 ff, are of the same opinion.

oratories low Masses *de Requie* can be celebrated *simul vel successive*, as long as the corpse is physically or morally present, except, of course, on those days on which low Masses are prohibited in churches and public oratories *corpore physice vel moraliter praesente*.[53]

N. B.—We may here remark that the privilege with regard to *low* Masses cannot be extended beyond the *second* day after the burial[54] as is the case with the *Missa Exsequialis*, which can be transferred to the first day not prohibiting it, when the corpse is buried on a day on which this *Missa Exsequialis* is forbidden *corpore praesente*,[55] for the decrees in reference to the *Missae lectae*[56] make no mention of this privilege, as is the case with the decree in regard to the *Missa Exsequialis pro die obitus*.[57]

VII.—Funeral Mass on Receiving the First News of Death.

16.—Formerly some Religious Orders and Congregations had the privilege of celebrating *in cantu* a *missa de Requie in de obitus* in their churches as soon as authentic notice had been received of the demise of any of their members *in loco dissito*.[58] At present this is no longer a privilege of Religious Orders and Congregations, but it has been extended to individuals in general. Hence as soon as any person has received notice of the death of a friend or relative, and requests a *Missa de Requie* for the repose of the soul of such person, any priest can comply with the request. It may be celebrated in many churches, but only one Mass is allowed in each church. This Mass is classed among the *privilegiatae*, and is subject to their rules.[59] It can be celebrated on any day of the year except the following:

a.—All Sundays;
b.—*Festa duplica I et II classis;*
c.—*Festa de praecepto*.[60]

[53] *Vide supra*, n. **15**, b.
[54] *Ephemerides Liturgicae*, Vol. XI, 1897, p. 166.
[55] *Vide supra*, n. **12**.
[56] S.R.C., May 19, 1896, n. 3903, and Jan. 12, 1897, n. 3944.
[57] S.R.C., Dec. 2, 1891, n. 3755.
[58] S.R.C., March 3, 1761, ad VI, n. 2461.
[59] *Vide supra*, n. 2.
[60] S.R.C., Dec. 2, 1891, ad III, n. 3755.

17.—The Mass must be *solemnis* or *cantata*. The *missae lectae* are allowed only on days which admit the *quotidiana*. The second Mass of the Missal, i.e., *in die obitus seu depositionis*, must be celebrated,[61] and whether *solemnis*, *cantata*, or *lecta*, it will have only one oration,[62] which is proper of this Mass.[63] If the day after receiving the notice is one of the prohibited days[64] the Mass must be celebrated on the first *free* day following and cannot be transferred to a later day.[65]

VIII.—Masses for the Dead on the Third, Seventh, and Thirtieth Day.

18.—The third, seventh, and thirtieth days may be reckoned from the day of death or of burial,[66] though the rubric, found in the missal after the *second* Mass seems to indicate that the day of burial (*depositionis*) should be taken, lest the day of burial and the third day after death coincide. In the calculation of these days, the days of death or of burial may be included or excluded.

19.—This Mass may be celebrated on any day except the following:

a.—All Sundays;
b.—*Festa duplicia I et II classis;*
c.—*Festa de praecepto;*
d.—Within the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;
e.—Ash Wednesday, and during Holy Week;
f.—Vigils of Christmas and Pentecost;
g.—During the solemn exposition of the Blessed Sacrament;[67]
h.—Rogation Days, if the procession takes place, in churches in which only *one* Mass is celebrated.[68]

[61] *Ibidem.*
[62] S.R.C., June 30, 1896, I, n. 3920.
[63] S.R.C., Feb. 6, 1892, ad IV, n. 3764.
[64] *Vide supra*, n. **16.**
[65] S.R.C., Dec. 2, 1891, ad III, n. 3755.
[66] S.R.C., Dec. 2, 1891, ad IV, n. 3753.
[67] *Ibidem*, ad III.
[68] *Ephemerides Liturgicae*, Vol. XI, 1897, p. 123.

20.—This Mass must be *solemnis* or *cantata*. *Missae lectae* are allowed only on days which admit the *quotidiana*. If the third, seventh, or thirtieth day falls on a day which prohibits this Mass,[69] its celebration may either be transferred to the *first free* day following them, or may be anticipated on the *first free* day preceding them.[70] If the *first free* day *before* or *after* them is disregarded, they cannot be celebrated, except on days which admit the *quotidiana*. Free days are those which are not included in n. **19** above. In all cases, whether *solemnis*, *cantata*, or *lecta*, transferred or anticipated, it must be the second Mass of the Missal, with only *one* oration, which is found after this Mass,[71] except in Masses for a Roman Pontiff, Cardinal, Bishop, or priest.[72]

IX.—Anniversary Mass for the Dead.

21.—In the Liturgy of the Dead an *Anniversarium* is a stated day on which *annually* a remembrance is made of one or more deceased persons by celebrating the Holy Sacrifice of the Mass. The *Anniversaria* are either *stricte sumpta* or *late sumpta*.

A.—ANNIVERSARIA STRICTE SUMPTA.

An *anniversarium stricte sumptum* is a *Missa de Requie* which is yearly celebrated, either—

a.—*Ex titulo fundationis*, on the anniversary of the death or burial of the deceased, or on some other determined day, which is called an *anniversarium fundatum;* or,

b.—*Ex petitione vivorum*, on the anniversary of the death or burial of a person,[73] which is called an *anniversarium privatum*.

22.—The following conditions are necessary for the *anniversarium* fundatum:

1. It must be a *Missa de Requie;* a Mass of the current office or a votive Mass will not suffice;

[69] *Vide supra*, n. **19**.
[70] S.R.C., Dec. 21, 1891, III, n. 3753.
[71] S.R.C., June 30, 1896, I, n. 3920.
[72] *Vide supra*, n. **2**.
[73] S.R.C., Dec. 2, 1891, ad IV, n. 3753.

2. This Mass must be either *solemnis* or *cantata* to enjoy the privileges; a *low* Mass cannot be celebrated for an anniversary Mass unless the day be one that admits the *quotidiana*;
3. A foundation is necessary by the testator, or his heirs, or his friends;
4. This foundation must be either perpetual, or at least for many successive years, not only for one or two years, or at the will of other persons *each* year;
5. On the anniversary of the death or burial of the deceased[74] or on some other determined day, assigned in the *memorial* of the foundation.

23.—With regard to an *anniversarium privatum* the S.R.C.[75] declares:

1. That there need be no foundation, but that the request of any individual to have a *Missa de Requie* celebrated for a deceased person suffices;
2. That it need not be celebrated *annually*; it is sufficient that it be requested *once*, or if it be requested oftener an interruption of *one* or even *more* years is allowed;
3. That it must be celebrated on the anniversary of the death or burial.

24.—The *anniversaria stricte sumpta*, whether *fundata* or *privata* are allowed on any day, except those on which the *Missa de Requie diebus III, VII,* and *XXX* are prohibited.[76] Like them it may be transferred or anticipated.[77] If it is celebrated on a *duplex majus* or *minus* or on the *vigil of the Epiphany*, only *one* Mass can be celebrated for one and the same deceased person, and it must be *solemnis* or *cantata*. *Missae lectae in anniversario* are permitted on those days which admit the *quotidiana*, and on those days several Masses *in anniversario* whether *solemnes*, *cantata* or *lectae* can be celebrated for one and the same person in the same church, with only *one* oration.[78]

[74] *Ibidem.* If the foundation is for more than one person, it must be the anniversary of the death or burial of at least one of them.

[75] Dec. 2, 1891, ad I, n. 3753.

[76] *Vide supra*, n. **19**.

[77] *Vide supra*, n. **20**.

[78] Van der Stappen, *De Rubricis Miss. Rom.*, Quaest. 361.

25.—Which of the four *Missae de Requie* is to be celebrated?

a.—On the anniversary of the death of a Roman Pontiff, Cardinal or Bishop the *first* Mass must be celebrated, with the oration corresponding to his dignity.[79]

b.—Of a priest, the *first* or *second* Mass *may* be celebrated with the corresponding oration "*Deus qui inter Apostolicos.*" [80]

c.—Of a cleric inferior to a priest and of lay persons, the *third* Mass with the oration "*Deus indulgentiarum Domine*," even when on account of a liturgical impediment it is transferred or anticipated.[81]

d.—If the Anniversary is transferred to or anticipated on a day which is not the *first free* day, the *third* or *fourth* Mass may be selected, but whether *solemnis*, *cantata* or *lecta* it is celebrated like a *Missa quotidiana*, i. e., three orations must be recited and the oration "*Deus, indulgentiarum* cannot be said.[82]

B.—ANNIVERSARIA LATE SUMPTA.

26.—An *anniversarium late sumptum* is a *Missa de Requie* which religious communities, colleges of Canons, confraternities and pious sodalities are wont to celebrate or have celebrated for their members once a year, on a stated day, or a day movable *ad libitum*, although it be not the anniversary of their death.[83] To these may be added the Masses *de Requie* which the faithful in their tender devotion for the Poor Souls are wont to have celebrated during the octave of All Souls.[84]

27.—The *anniversaria late sumpta* are forbidden not only on those days on which the *Missae de Requie diebus III, VII,* and *XXX* are prohibited,[85] but also on all *Festa duplicia majora.*[86]

[79] Rubric I, *Orationes Diversae pro Defunctis.*
[80] S.R.C., Jan. 29, 1752, ad 8, n. 2417.
[81] *Vide supra*, n. **24.**
[82] Van der Stappen, *Ibidem*, Quaest. 362.
[83] S.R.C., Dec. 2, 1891, ad V, n. 3753.
[84] *Ibidem.*
[85] *Vide supra*, n. **19.**
[86] S.R.C., Dec. 2, 1891, ad V, n. 3753.

Since the day for the *anniversaria late sumpta* may be selected *ad libitum* there seems to be no reason to give them the privilege of translation or anticipation. Should, however, there be a *dies fixus* for such an anniversary every year, then in case of a liturgical impediment, *e. g.*, if this day falls on a Sunday—there apparently would be no mistake if it were transferred or anticipated like the *anniversaria stricte sumpta*.[87]

28.—That this Mass may be celebrated on *Festa duplicia minora* it must be *solemnis* or *cantata*. *Missae lectae* are allowed only on such days as admit the *quotidiana*. The *third* Mass of the Missal may be taken, and it is a *Missa privilegiata* and consequently has only *one* oration,[88] which, however, cannot be taken from the third Mass, but must be taken from the *Orationes Diversae pro Defunctis*.

C.—MISSA QUAE ALIQUANDO ANNIVERSARIA VOCANTUR, SED TALIA NON SUNT.

29.—Sometimes anniversaries are founded to be celebrated during a certain month, or near a certain feast, or once a year, without determining the day. Sometimes relatives and friends of a deceased person request a Mass *de Requie*, not on the day of death or burial, but near the anniversary of the death or burial. These Masses cannot be called *anniversaria stricte* or *late sumpta*, and therefore cannot enjoy the privileges granted to the latter. They are merely *quotidianae* and follow their rules, and consequently can be celebrated only on days which admit the *quotidiana*.[89] The *third* Mass of the Missal may be taken, and *three* orations must be recited, of which the first must be taken from the *Orationes Diversae pro Defunctis*, and can never be the oration of the *Missa in Anniversario*.

X.—ORDINARY (QUOTIDIANAE) MASSES FOR THE DEAD.

30.—*Missae quotidianae* are those which are celebrated on days other than those which are considered *privilegiati* for the dead,[90] whether they be *solemnes*, *cantatae*, or *lectae*. They are

[87] Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 365.
[88] S.R.C., June 30, 1896, I, n. 3920.
[89] S.R.C., Aug. 23, 1766, ad I, n. 2482.
[90] *Vide supra*, n. 2.

also called *privatae*. They are considered to be *ritus simplicis*, and consequently, if the Office of the Dead is recited before such Masses, only the first few words of the antiphons are recited *before* the Psalms.

31.—The *missae quotidianae* are prohibited:

a.—On all Sundays;[91]

b.—On all *Festa duplicia;*

c.—During the octaves of Epiphany, Easter, Pentecost, and Corpus Christi;

d.—On Ash Wednesday and during Holy Week;

e.—On the vigils of Christmas, Pentecost,[92] and Epiphany;[93]

f.—On the Rogation Days in churches in which the procession takes place, when only *one* Mass is celebrated;

g.—During the exposition of the Blessed Sacrament at the altar of Exposition,[94] and during the solemn exposition *ob publicam causam* at all the altars of the Church.[95]

32.—The Mass to be celebrated is the *fourth* of the Missal, but the Epistle and Gospel may be taken from any of the preceding three Masses.[96] The number and quality and order of the orations have been noted above.[97]

XI.—Missae de Requie Quae Celebrantur in Sepulcretorum Sacellis.

33.—Frequently in cemeteries small chapels are built with portable altars over the grave of one or more deceased persons. They are considered private oratories, and by special indult Masses may be celebrated in them.

By a decree of the S.R.C., of May 19, 1896, confirmed by Leo XIII, June 8, 1896, n. 3903, in such chapels already erected, or to be erected, *Missae de Requie* may be celebrated on all days except:

[91] S.R.C., Feb. 15, 1659, n. 1110.
[92] S.R.C., Sept. 28, 1675, n. 1549.
[93] S.R.C., April 27, 1697, ad V, n. 1973.
[94] S.R.C., June 14, 1873, ad II, n. 3302.
[95] S.R.C., May 7, 1746, ad IV, n. 2390.
[96] *Vide* Rubr. after this Mass.
[97] *Vide supra*, 5, f. and 6, 6, 7, 8.

a.—On *Festa duplicia I et II classis;*
b.—On all Sundays;
c.—On *Festa de praecepto;*
d.—On Ash Wednesday and during Holy Week.
e.—On the vigils of Christmas, Epiphany and Pentecost;
f.—During the octaves of Christmas, Epiphany, Easter, Pentecost and Corpus Christi.

34.—Concerning this privilege the following must be noted:

a.—It can be made use of in those chapels of a cemetery only in which by special Indult *Missae de Requie* may be celebrated.
b.—Only *Missae lectae* can be celebrated in them;
c.—On *privileged* days the corresponding *Missae privilegiatae*[98] are celebrated; on other days the *fourth* Mass is read; both subject to the rules with regard to the number, quality, and order of the orations;[99]
d.—By a decree of the S.R.C., Jan. 12, 1897, this privilege is also granted to the *public* or *principal Oratory* of a cemetery;[100]
e.—It cannot be extended to churches or chapels *extra coemeterium*, even if a corpse is buried in them:[101]
f.—Nor is it granted to parochial churches erected in cemeteries.[102]

XII.—The Monday Privilege. (Indultum Celebrandi Missam de Requie Singulis Feriis Secundis.)

35.—In the United States there is a faculty ordinarily communicated to priests through the bishops, which grants permission to celebrate a *Missa de Requie* on Mondays *non impeditis officio novem lectionum.*[103] The phrase *officio novem lectionum* gave rise to the doubt whether *semiduplicia* only were referred to, or if *duplicia* were also understood. The S.R.C. answered[104] that this

[98] *Vide supra*, n. 2.
[99] *Vide supra*, III, *The Prayers.*
[100] Ad I.
[101] *Ibidem.*
[102] *Collationes Brugenses*, IV, 1899, p. 118.
[103] *Facultates Ordinariae*, Form I, 20.
[104] Sept. 4, 1875, ad I, n. 3370.

Mass was allowed on all Mondays during the year, except on:

a.—The vigils of Christmas and Epiphany;

b.—In Holy Week;

c.—During the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;

d.—Holydays of Obligations;

e.—*Duplicia majora*, and *duplicia I et II classis.*

If the enumerated cases hinder the *Missae de Requie* on Monday, the privilege is transferred to Tuesday under the same conditions; but it lapses after that day.[105]

XIII.—Masses for the Dead before the Blessed Sacrament Exposed.

36.—Masses for the dead before the Blessed Sacrament exposed:

a.—At the altar on which the Most Blessed Sacrament is exposed, whether publicly *in Ostensorio*, or privately in *Pyxide velata*, Masses *de Requie* are forbidden during the exposition.[106]

b.—When the Most Blessed Sacrament is exposed *ob gravem causam et publicum Ecclesiae bonum*, Masses *de Requie* are forbidden at every altar of the church, whether the exposition is public *in Ostensorio*, or private in *Pyxide velata*.[107]

c.—When the Most Blessed Sacrament is exposed *ex causa privata et modo tantum privato in Pyxide velata* Masses *de Requie* can be celebrated on all altars except that on which the Blessed Sacrament is exposed.[108]

d.—During the Forty Hours' Devotion Masses *de Requie* are forbidden at every altar of the church.[109] Masses *de Requie* on November

[105] *Ibidem*, ad II. For a fuller explanation of this faculty, *cf.* American Ecclesiastical Review, Vol. I, 1889, p. 101, and ff.

[106] S.R.C., June 14, 1873, ad II, n. 3302.

[107] Gardellini, *Commentaria in Instructionem Clementis XI*, § 17, n. 4.

[108] S.R.C., May 7, 1746, ad IV, n. 2390.

[109] S.R.C., Dec. 2, 1684, ad V, n. 1743.

2, in churches in which the Forty Hours' Devotion takes place, must be celebrated in *violet* vestments.[110]

XIV.—De Obligatione Dicendi Missas de Requie.

37.—There is question here only of the *Missae privatae seu quotidianae*, for all the *privileged* Masses[111] on the more solemn occasions must be *de Requie*.

a.—On *Festa Duplicia* and other days on which the *Missa Quotidiana* is forbidden,[112] if a Mass for the benefit of the dead is to be celebrated, the celebrant satisfies his obligation by celebrating a Mass *officio conformis*[113] with the intention of applying the sacrifice to the poor souls. The same rule may be applied when a priest receives a large number of intentions for Masses for the dead to be celebrated within a specified time.

b.—On days which admit the *quotidiana* the celebrant may satisfy his obligation of saying Mass for the dead by celebrating it *officio conformis*, unless the person giving the stipend expressly asks for a Mass *de Requie*.

c.—If a Mass is celebrated on a *privileged* altar it must necessarily be *de Requie* on days which admit the *quotidiana*,[114] if the *indulgentia altaris privilegiati* is to be gained. Likewise the priest who has obtained the *Indultum personale altaris privilegiati*[115] must in order to gain this indulgence celebrate a Mass *de Requie*

[110] S.R.C., July 9, 1895, ad IV, n. 3864.

[111] *Vide supra*, n. **2**.

[112] *Vide supra*, n. **31**.

[113] S.R.C., Aug. 5, 1662, n 1238.

[114] The *indulgentia altaris privilegiati* is gained on days which do not admit the *quotidiana*, by celebrating the Mass *officio conformis*.

[115] Those who make what is called the "heroic act of charity for the Souls in Purgatory" have the same privilege *ipso facto* for every day of the year.

on days which admit the *quotidiana*.[116] If, however, on *Festa semiduplicia* or on feasts of a lower rite a Mass *officio conformis* is celebrated *ratione expositionis SS. Sacramenti, sive Stationis ecclesiae, vel alterius solemnitatis* the *indulgentia altaris privilegiati* may be gained equally as well as by a Mass *de Requie*.[117]

Note 1.—Although the celebrant by saying the Mass *officio conformis* satisfies his obligation, nevertheless according to St. Thomas the Mass *de Requie* is of greater benefit for the dead, "Ex parte sacrificii Missa aequaliter prodest defuncto, de quocumque dicatur; ex parte tamen Orationum magis prodest illa, in qua sunt Orationes ad hoc determinatae." [118]

Note 2.—Frequently stipends are offered to celebrate Mass *ad intentionem dantis*, and at times it is impossible to find out whether they are for the living or for the dead. The question arises, can in such cases a Mass *de Requie* be celebrated? In most authors, moral theologians and liturgists, a decree of the S. R. C. is quoted[119] which says "Affirmative;" but it is not found in the *Collectio Authentica Decretum S. R. C.*

S. L. E.

THE CONTEMPLATIVE LIFE.

I.—The Contemplative Vocation.

IT happened once, thousands of years ago, that while a tribe of escaped slaves, untrained in war, poorly armed, and encumbered with women, children, and flocks, was marching through a granite-walled valley toward the region selected as its future home, the vanguard was suddenly set upon by a fierce band of natives. During the bloody battle which ensued, the leader of the wandering tribe went aside from the field, to the summit of a neighboring hill. To look for the approach of reinforcements? Or to fore-

[116] S. C. Indulg., July 24, 1885.
[117] S. C. Indulg., Feb. 29, and April 11, 1864.
[118] Lib. IV, Dist. XLV, Quaest. II, art. III, Quaest. III, ad V.
[119] *In una Hierosolymitana*, Nov. 29, 1856.

cast the issue of the conflict? Or, in order better to direct the movements of his fighting men? No! He went merely to stand upon the hilltop, and to beg with outstretched arms for the help of the God of battles. His prayer was heard. "And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalek overcame. . . . And it came to pass that his hands were not weary until sunset, and Israel put Amalek and his people to flight by the edge of the sword."

As a proof of the power of prayer, this incident, recorded by the sacred chronicler in the Book of Exodus, possesses perhaps no special significance beyond many another instance equally well authenticated; yet, as symbolizing the rôle of contemplation in the Christian life, it serves peculiarly well to illustrate a spiritual principle of the first importance. That prayer possesses a certain practical efficacy, and should be employed by every individual laboring to attain an honest end is, of course, a truth admitted by all who recognize the existence of an omnipotent and benevolent God. Yet, in its integrity, the utility of prayer seems not to be appreciated by all theists, or even by all Christians; and indeed we may assert that the principle of prayer, with all its consequences and implications, is accepted only by those who give definite public sanction to the state of life known as the contemplative. These are a very limited number. For while in theory, and according to the rules of rigid reasoning, approval of the contemplative vocation should invariably accompany sincere profession of belief in the efficacy of prayer, yet, in fact, such approval is a thing distinctively Catholic.

That to commune with God is a most valuable aid to human striving, is so palpably evident that no Christian would, or could, ignore it. Setting aside the value which is traceable to the subjective results of prayer, to the psychological stimulus of ardent petition, to the enthusiasm born of concentrated intention,—setting this aside, we perceive that man's labors are rendered doubly efficacious when joined with prayer. There is an invisible divine power strengthening the arm that has been lifted in supplication, rounding and deepening the tones of the voice that, a moment ago, was silenced during the heart's still worship. There is a new force, sustaining and coöperating with the man of prayer, as he

goes about his work, a force that subdues opposition, and wins over the many who held aloof until the irresistible secret stirrings of God's spirit impelled them to listen and respond. So declare all Christians. Can they speak differently, merely because the question concerns society instead of individuals?

Assuredly not! If prayer is efficacious at all, it avails the community as well as the individual; it possesses social as well as private value; it should be regarded not simply as a general privilege, but rather as a public function also.

In speaking of the social utility of prayer, we mean to insist not on the ethical and æsthetic betterment that results from a widespread veneration of holy persons and things, but on the claim of prayer to be accorded an honorable rank as a supernatural yet very real force contributing to the success of every legitimate social enterprise, and to the fulfilment of every lofty human aspiration. Our meaning may be best realized, perhaps, by considering the rôle assigned to the Christian's private daily prayer, commonly regarded as an element multiplying the fruit of labor a hundred fold, steeling the frame against fatigue, averting danger, and opening up manifold new opportunities. In short, believers generally concede that by prayer a man is certain to render his life far safer, far nobler, and far richer than it could possibly be otherwise. Were this principle not true, it would be hard to differentiate Providence from blind Fate, or from the Deist's apathetic God; it would be hard to see how the normal mental attitude of the Christian could be, as it is, one of simple faith and trust in the ever ready help of the Almighty. On the other hand, if the principle is true; if prayer really is a powerful social force; then it should be taken account of, and should be employed, in just such fashion as the Catholic Church proposes.

Who that is a Christian can fairly contend against the Catholic ideal or the Catholic practice? Has not society, too, its function of prayer? Will not a diviner power be at hand to assist that community whose labors are mingled constantly with strong cries that go forth to the listening God? Has the race no need for deep recesses of worship, for hidden caverns of faith and hope and love hollowed out in the depths of the social heart; for sweet cooling springs of grace to slake the thirst of the multi-

tudes that struggle in the heat of the day? And what more apt than that certain souls be set apart to fulfil just this purpose; to be the "praying ones" of the community by way of eminence; to besiege heaven violently by word and deed; to relinquish every other duty that this may be accomplished constantly and well?

Here, then, we find suggested a vindication of the Catholic teaching upon the contemplative life, the teaching namely, that it is lawful and meritorious for some to give themselves over exclusively to lives of prayer. In the case of the souls who are encouraged actually to embrace this state of life, tendency and aptitude have first indicated the nature of their gifts; and then, possessed of a sublime faith in the value of converse with God, they have petitioned, and the Church has allowed, that their time and energy be wholly dedicated to the invisible ministry of the spirit; and the broad seal of divine approval so often stamped upon the career of the royal warriors, is now set with unmistakable impress upon the lives of those

"Who only stand and wait."

The student of religions should note that the contemplative vocation is something which no other society—at least no other Christian body—has ever had the sublime audacity to sanction. Yet one cannot resist the conviction that the Catholic ideal is alone consistent, and that the Catholic practice is the intelligent working out of the Gospel's deepest truths. This should be seen all the more clearly by a generation that boasts of its grasp on the luminous conception of society as an organism. For surely, society has religious as well as political, economic, and educational functions; and for the carrying on of each of these activities, individuals ought to be chosen and groups formed from among those whose talents reveal peculiar adaptability and promise special success in this or that career.

Specialization, of course, does not imply that any single group will absorb the whole of the particular activity for which it has been declared the most fit. Living organs are not constructed on strict mechanical lines. As eye and hand and heart have certain functions in common, so, too, the duties of family and school and

state to some extent overlap and trespass upon one another. It remains true, nevertheless, that the energy of each is applied mainly to a particular and specific end, and that private as well as public interests are best consulted when the division of labor is nicely and thoroughly made.

Now, quite in accord with this is the Catholic conception of the contemplative life as a vocation apart, as the state of those who are called to consecrate themselves to a life of exclusive prayer, thus enriching the store of spiritual experience and energy upon which the community may draw, though never in any sense relieving the active laborers of their personal necessity of private and public communion with God. True, under certain aspects, this likening of the contemplative to a specialist may seem more strained than is lawful even for a simile. Admittedly, it will not throw light upon every case. Still, let us not be too hasty in rejecting it as therefore completely uninstructive. Though exceptions and variations are to be looked for in any order, whether of nature or of grace; though here, as elsewhere, geniuses may arise to transcend our classifications and to baffle our powers of analysis; yet this does not invalidate the assertion that Christian philosophy should recognize the social use of contemplatives. Let us repeat our belief boldly and plainly: the naturally and universally conceived concept of the ideal Christian commonwealth logically dictates the institution of what Catholics call contemplative communities.

Some, perhaps, will feel repelled at the notion that the intercession of others may gain for them what they themselves have not prayed well enough to obtain. But such a notion should startle none who are accustomed to conceive of Christianity as a mediatorial religion; least of all nowadays, when the newly roused sense of human solidarity forcibly inclines men toward that idea of atonement fundamental in the Catholic interpretation of revealed truth. For truly the principle of vicarious substitution gains new breadth and grandeur when the cloister is looked upon as a divinely efficacious element in the warfare against evil and in the building up of the Kingdom of God. Our age has awakened to a new comprehension of the oneness of humanity. We begin now to perceive that the very constitution of the race

demands just such a principle of common responsibility, guilt, punishment, and redemption, as that assured by Catholic dogma. We see how not only the first head of the race, Adam, and the second head, Christ, but men in every land and age wield tremendous, far-reaching and long-lived influence for good or evil; how, in truth, each one of us incessantly plays the alternate rôles of debtor and creditor in a universal, never-ending give-and-take. Hence we realize that each must be apportioned merit or demerit; each must of necessity partake of the general reward or general punishment. As men struggle up from savagery into civilization; as knowledge and reverence replace ignorance and craven fear; as we move onward by the thousand paths of culture toward purer light and higher life; it is the inalienable prerogative of every human being to share, if he will, in the glory of our common success. The thought is one which wins from us a willing acceptance of weighty responsibilities, and softens our souls with the sense of a new emotion, the glad consciousness of human solidarity.

Will it be denied that in the religious order a corresponding instinct impels the recognition of a corresponding truth? Surely no! And how will this noble aspiration of ours be better satisfied than by the acceptance of the deep-reaching spiritual truth which Christianity formulates in its doctrines of the Communion of Saints. When fully fathomed, this teaching discloses to us a ceaseless interchange of spiritual energy and merit even here on earth between the members of the Church militant; it tells how the sinner is saved by the prayer of the saint; how the apostolate is linked with the priesthood sacrificing at the altar; how the labors of the missionary in city slum or African jungle reap fruit a hundredfold because united with the pleading cry that goes up from cell and choir whither sinner and stranger alike are forbidden to approach. It reveals to us likewise an explanation of those penitential usages so inevitably dominant in the homes of contemplatives; and again our sense of human unity is pathetically renewed and deepened as we reflect that the measure of what is lacking to us—the callous, the ungenerous, the cowardly members of the race—is perhaps filled up by the pain that scourge and fast and sackcloth inflict upon those innocent, tender souls

who thirst as Christ thirsted to pay the unsatisfied debts of their fellow creatures.

It may be concluded, then, that all who have any belief whatever in the power of prayer should recognize the contemplative vocation as a valid and socially useful state of life. Some special emphasis might well be laid on the close connection between such recognition and the religious spirit; for we may say that esteem—though not necessarily adoption—of the contemplative vocation is a fairly reliable test of the purity and depth of our religion. And if it be true that those of reverent spirit will esteem this state, it is equally true that none others can esteem it as it deserves. No amount of rationalizing will ever suffice to reveal its full beauty and worth. To be sure, there are certain characteristics of the contemplative life which favor its appeal to the mind of our age. For instance, it is unlikely, nowadays, that a claim to immense power will be disallowed simply because of the claimant's unpretentious appearance. The moderns have learned better than that from their study of the wonder-working electric current and of the infinitesimal bacilli that rule the lives of men and cities. Then, again, the realization of solidarity and the tendency to specialization may, as we have tried to show, predispose minds to a more kindly view of the cloistered life. Yet when all is said, the question remains as to whether or not prayer really has any efficacy at all. Only the spiritual-minded man will answer that it has; and the spiritual-minded man will necessarily answer that it has. Indeed, his valuation of prayer, and consequently of the contemplative vocation in its own order, will vary in an ascending or descending scale accordingly as his religious sentiment is or is not lively and fervent and deep. And all this serves as one more illustration of the striking harmony of Catholic doctrine, whose every detail supports, and is in turn supported by, all the others. If there be truth at all in Catholicity, therefore, this also is true,—that the work of the missionary is made fruitful not only by the hours he himself has spent in prayer, but by the countless holy aspirations that stream up to Heaven daily and nightly from the worshipping hearts of solitary contemplatives.

The reader need expect no attempt on our part, as indeed

there is no desire, to prove the views presented any further than they are already established in virtue of necessary connection with truths universally accepted by the Christian consciousness. The starting point of any vindication of the contemplative vocation must of course consist of a great assumption, namely, the utility of prayer. Except thus imperfectly and by a process devoid of all appearance of finality, the truth in hand admits of no argument, as being of an order outside the narrow circle of what can be proven or disproven. But what can be put forward with all assurance is the affirmation that the Catholic estimate of the contemplative vocation is in perfect harmony with the most fundamental truths of supernatural religion; that it is involved in them; that it is the implicit or expressed tradition of the Christian centuries; and finally, that if it be false, then an overwhelming majority, if not all, of our religious beliefs must be altered, scouted, perhaps utterly rejected.

II.—The Contemplative Apostolate.

The foregoing leads us to a point far too seldom taken into account in the consideration of the subject before us. This is the sense of contemplatives themselves as to the real purpose of their being.

It is commonly thought and sometimes plainly stated that the primary impulse of the contemplative must needs be selfish; that, since he or she flies from the world purely or mainly in the interest of personal salvation and perfection, this action must be prompted by inordinate self-interest, by an egotistic anti-social instinct quite incompatible with the high conception of life as a consecration of self to the betterment of humanity.

Now, as a matter of fact, the charge is based upon an utter misapprehension of the main issue. The contemplative ideal centres around the conception of prayer as a very real means of serving mankind at large. Just as no man embarks upon the stormy career of a missionary chiefly for his own immediate benefit, so no true contemplative enters the silent cloister mainly for his or her own sake. In the one case as in the other, it is thirst for souls that forms the great motive. That this statement may not be regarded as an unwarranted exaggeration, let reference be

made to a work,[1] written by a Carthusian for the purpose of recalling the significance of their vocation to contemplative religious, and of exposing the attractive ideal of this life to those souls who are fitted to undertake the task of converting sinners and of perfecting saints by the sole ministry of prayer. This book lends the whole weight of its authority to the notion just advanced, and says explicitly that zeal for souls rather than any immediate personal benefit *must* be the motive of a contemplative vocation. The author protests vigorously against the supposition that persons enter the cloister to rest with folded arms, to obtain salvation sweetly and peacefully, sheltered from wind and sun, and totally indifferent to the souls that perish outside the convent walls. After reading his exposition, or honestly examining the professed aim and faithful practice of the orders in question, one grows indignant that people who could easily acquire correct information on the matter should persist in covert insinuations against the motives that draw souls to the cloister. The cynical distrust of the unbelieving, who scoff at all things holy, would scarcely be worthy of our indignation. Far more painful is it when those of the household indulge in open or veiled criticism of the inactive orders; question their earnestness, their judgment, or their utility; and speak as if to be drawn toward the cloister were to be tempted to loiter in the sweets of contemplation at the cost of giving aid to suffering mankind. Is it true that the contemplative is a weakling seeking shelter? Is it true that the cloister is a more comfortable home than the mission house? Is it right to assume that sufferers are helped by those who labor and not by those who pray? Is it fair to contrast the active and the contemplative religious by saying that it is easier to pray or to imagine one is praying than to tend the plague-stricken in hospitals? Yet one cannot be blind to the fact that, in some measure, precisely these misapprehensions affect some of the faithful, some of the priesthood, and even some religious vowed to a state of life meant to be incompatible with so low a notion of the worth of simple prayer.

Unless the whole Christian concept of life is wrong, then much fruit must come of fervent prayer directed toward supplying the

[1] *La Vie Contemplative: Son Rôle Apostolique.* Par Un Religieux Chartreux. Montreuil-sur-Mer. Imprimérie Notre Dame des Prés. 1898.

needs of the apostle and of the sinners for whom he is laboring. And to this end, as has been said, do the contemplatives really direct their vigils. Were we seeking for practical confirmation of this, for an illustration of the fact that contemplatives really and seriously conceive of their vocation as an auxiliary apostolate, we might well turn to the Carmelites, who, as our author says, "are before all an Apostolic Order." Their very motto tells us this: "With zeal am I consumed for the Lord God of Hosts—*Zelo zelatus sum pro Domino Deo exercituum.*" This has always been a characteristic of Carmel from the beginning; and St. Theresa's reform emphasized it. In the opening chapter of the *Way of Perfection*, she states very plainly that she founded the Monastery of St. Joseph in Avila, and founded it in special austerity, because of her desire to relieve the Church's miseries and to stem the tide of heresy. How carefully does she teach her nuns that they would be recreant to their duty if they were to lose their time in praying for anything else than what immediately concerned the salvation of souls. "This is your vocation," she says; "this is to be your employment and your desire; to this your tears, to this your petitions tend."

A recent occurrence will serve admirably to evidence both the apostolic ambition of contemplatives and the popular failure to appreciate it. Those of our readers who are familiar with the life of Sister Thérèse, "the Little Flower of Jesus," will recall how the closing chapter of her autobiography sets forth her intensest longing to coöperate by prayer in the work of the apostolic priesthood. Among the many lovely pages in her volume, one of the most beautiful is that which records her inexpressible delight at having been chosen to unite her prayers with the labor of a missionary priest. In still another passage, her apostolic yearning for souls rings out into this chant of holy aspiration:[2]

"To be Thy Spouse, a Carmelite nun, the mother of souls: should not that more than suffice me? Yet I feel that I have other vocations besides. I would be Thy warrior, Thy priest, Thy apostle, a teacher of Thy law, a martyr for Thee. . . .

[2] *The Little Flower of Jesus:* Being the Autobiography of Sœur Thérèse of the Child Jesus. Translated from the French by Michael Henry Dziewicki. New York: Benziger Brothers. 1901. Pp. 205.

Like the prophets, like the doctors, I would enlighten the world, travelling in every land, preaching Thy name, O my Beloved, and raising the standard of Thy Cross in every heathen place. For one mission would not suffice; I would spread the Gospel everywhere, even to the farthest ends of the earth and work thus, not for a few years only, but from the beginning to the end of time." She wished for martyrdom too, to be scourged and crucified like Christ, flayed like Bartholomew, plunged like John into boiling oil, ground by the teeth of wild beasts like Ignatius of Antioch, beheaded like Agnes and Cecilia, burned at the stake like Joan of Arc. These unsatisfied cravings tortured her with the sense of helplessness; she could not actually endure all these things, and she suffered at the thought. But at last the real significance of her vocation flashed upon her and in a moment she understood that the Church "must pray and love as well as work"; that, besides external organs, it must possess a heart; and that this heart must be filled with love, for "should that fail, no more Apostles would preach, no more martyrs bleed." Immediately her soul found peace. Beside herself with joy at having found this clue to the meaning of her life, she cried out: "O Jesus! I have now discovered that my vocation is—to love! I have found the place which Thou Thyself hast given to me in the Church. Within its heart I shall be love—and thus I shall be all; and what I dreamed shall be realized. . . . All I ask for is love. Let that, O Jesus, be my all. Great deeds are not for me; I cannot spread the Gospel, nor shed my blood. No matter! My brothers[3] labor for me, and I, at the foot of Thy throne, love for them. . . . I love Thee, Jesus; I love Mother Church and know that the least thing done out of pure love is more to her than all other works together." A picture more faithful, a revelation more beautiful of the contemplative's apostolic sense could scarcely be obtained.

And now a word on the common conception or rather misconception of this sublime ideal that reveals itself in the heart of the "Little Flower" as a vision of appealing beauty firing mind and will with sympathy and ardent inspiration. It happens that

[3] Her "brothers" were two young missionaries in union with whose labors her prayers were offered to God by the direction of her Superior.

a recent reviewer of Sister Thérèse's autobiography has taken occasion, of the very passages now under consideration, to draw out a lengthy comparison of the active and the contemplative vocations. Alongside the "Little Flower's" account of her dreams and aspirations, he places a narrative of the labors undertaken and the privations endured by a Sister engaged upon the foreign missions. "There seems to be a lesson," is his comment, "in this contrast of two maidens, one of whom is dreaming in her cloister, while the other is laboring under the African sun, amid the snows of the Rocky Mountains, or in a Chinese mission station about to be set fire to by the Boxers. Why should I not communicate that lesson to young girls resolved to give themselves to God, yet hesitating between the two vocations? . . . With Bossuet, I believe that the perfection of the Christian life does not require one to enter a hermetically sealed cloister."

Now it is but fair to state that in other places this writer has shown that his purpose is rather to praise the active communities than to disparage the contemplatives; and he does indeed profess that Carmel is a lofty, beautiful ideal worthy of the generosity of pure and ardent souls. It may be, too, that in France there is some danger of the contemplative state being unduly exalted, of its being represented as "the ideal towards which the elite of humanity always tends." If this be the case, then our critic's aim is thus far legitimate, and his words, from this point of view, are beyond reproach. Yet one cannot ignore his recurring insistence on the superiority of the missionary career as the actual realization of what to the contemplative can never be more than a dream. Against this representation, the Christian instinct rises at once in protest. The contemplative apostolate is more than a dream; it is divinely real; it is a mighty force perfectly objective, wonderfully efficacious; and if there be any wisdom in the Gospel counsel, any harmony in the teachings of faith, any sincerity in Christ's invitation to prayer, then surely a soul that enters Carmel may be a most precious factor in the continuing of the ministry of Jesus, in the building up of the Kingdom of God.

However it may be in France, in our own land, at any rate, it is good occasionally to insist on this aspect of the matter; and to remind Catholics not of the limitations, but of the divine worth of

contemplative orders. Ours is an age and a people constitutionally impatient of any ideal that excludes practical heroism and lacks visible fruit. Even those who concede, as it were reluctantly, that religion has a higher function than the service of the widow and the fatherless,—even these are not content that a state prohibitive of external ministrations should be held up as an ideal for aspiring souls. We are apt to be told over and over that whatever is estimable in the life of the Carmelite or the poor Clare can be found in union with new treasures in the career marked out for Sisters of Mercy, or of Charity, or of The Foreign Missions; to be warned persistently, almost incessantly, against a too confiding and a too excessive sympathy with the mystic visions that draw souls to Carmel and La Trappe.

No doubt, as long as man remains man, each human being will tend to exalt his or her vocation to the disparagement of others. The hermit will be prone to include his solitude and the missionary his ministry of sacrifice and reconciliation among the necessary conditions of the most perfect state. Dispute on the question will give little satisfaction and no edification; and neither side of such a controversy will be defended here. Nevertheless, it seems not wholly vain to say something by way of comment upon that state of life which those who might be called its natural defenders have so little opportunity to explain.

When we consider the comparative rarity of the contemplative vocation; when we enumerate the common normal obstacles to the choosing and fervent practising of the cloister-rule; when we realize what peculiar and constant graces are needed for perseverance to the very end; then few of us will be ready to assert that to be a contemplative is easier than to visit prisons and hospitals. For the more hidden life, there is required so wondrous a combination of natural and supernatural gifts that the consideration of them might well dismay the bravest of souls. To the eye of faith all this is at once evident; and one is tempted to believe that there must always be a subtle rationalism underlying the tendency to present as the nobler elements of the religious life those external activities which may be undertaken, and in some measure have been successfully achieved, by mere philanthropists; and, on the other hand, to regard as a lesser thing the practice of that loving

communion which is absolutely beyond the reach of the most arduous human striving. A soul filled with faith would employ a very different scale of values. To conceive of the contemplative occupation as a mere luxurious idling in spiritual delights is possible only to a mind so far tainted with materialism as to be out of tune with the sweet harmonies of the divine love-song and densely impervious to the vision of the obstacles against which the soaring spirit of man must struggle incessantly.

It is understood, of course, that the claim for peerless and universal excellence is not going to be transferred from the active to the contemplative orders. Comparisons have always been invidious; and they become more so every day. Men are gradually rising above that stage of mental immaturity in which they used dogmatically to declare that what loomed largest to them was the biggest and brightest thing in the universe. A fair mind will instantly recognize the inutility and foolishness of declaring that the contemplative life is "the ideal state"; but equally useless and foolish would be the declaration that it is not. The real concern of each soul that strives to imitate God must be to discover and to embrace the mode of life best adapted to produce in itself a perfect conformity with the Divine design. Only of secondary importance, if any, is it for a soul to know where the greatest perfection lies technically and in the abstract; since the one practical and indispensable requisite is a correct discernment and adoption of the means whereby it personally can become what the Creator destined it to be.

Hence it is ungracious and misleading critically to contrast the vocations of Mary and Martha, and to dwell upon the ostensible superiority of the latter in variety of trials and in fulness of achievement.

Such contrast necessarily implies the mistake of venturing to measure hardships by very human and therefore very uncertain standards; for, unless saints and spiritual writers in general be given the lie, then far more exquisite than the torments of martyrdom is the pain endured in the processes of purification and refinement through which souls pass in their ascent to the sacred heights of prayer.

And as to achievements, the same caution is to be observed.

If the spirit of faith sanctions anything, surely it guarantees the belief that man's labors are in a sense for the benefit of man rather than of God,—since God at wish can send legions of angels to enhance each success, or to retrieve each failure of His servants. Every lesson drawn from the life of the Incarnate God, every observation of our own and our neighbors' lives, forces us to conclude that the efficacy of prayer is beyond all proportion greater than the efficacy of work; and that although external labor must be undertaken when God so wills, yet it forms no predominant, and even no essential, part of holy living. It is the instinct of the deeply religious heart, as it is the spirit of the Church's practice, to assume that an unmeasured and immeasurable amount of good is effected by souls who do nothing else than pray. In fact this truth, as we have seen, follows close upon one of the most fundamental and most significant of Catholic doctrines, namely, that all are members one of another, that all partake of the life vivifying Christ's mystical body, and that, in a very real coöperation, we all are striving by common effort to attain a common end. So as the hand may not say to the heart, "I have no need of thee," the active shall not say to the contemplative religious, "I have done more than thou."

True, Sister Thérèse could name no list of souls saved by her ministrations, yet, we dare say, the young priest whose auxiliary she became could tell of many a marvelous success, many a striking victory of missionary zeal attributed to her intercession; just as the nuns and missionaries of Africa and Oceanica no doubt could relate many an unlooked-for favor referable only to the invisible assisting powers. Of course the connection could not be traced in these cases; nor can the efficacy of such coöperation ever be proven; yet not on that account will the truth of it be less evident to minds appreciative of the fine, mysterious workings of grace, nor will any remain insensible to its appeal except persons by temperament indisposed to all belief in the mystical vocation. But go to the missionary whose voice has been ringing through crowded churches up and down the land these twenty years, and whose hand has set the seal of pardon on thousands after thousands of repentant sinners; speak with the friend of the vagrant, the wayward, the degenerate; question the priest or the

nun whose days are spent with Indians, or negroes, or Chinese, and see if these heroic members of the Christian apostolate have nothing to say of message or letter or visit that is repeated periodically, testifying to their dependence on the cloister, breathing their faith in the apostolate of contemplation, binding them in closest ties of love and gratitude with Carmelite and Dominican, with Visitandine and Poor Clare?

Here are we striving for the conversion of America, with a vigorous army of priests that patrols the continent from end to end, and God is rewarding their efforts with unprecedented success. Oh for the further blessing to be gained by a keener sense of what prayer can do, by a deeper insight into the significance of the contemplative apostolate! It is told of Mgr. Lefebvre that, when having been made a Bishop in Cochin-China, he proclaimed that his very first action would be the founding of a Carmelite monastery at Saïgon, some one ventured to comment upon this by saying:

"Necessaries ought to precede luxuries in the building up of a diocese."

The Bishop replied:

"What you consider a luxury, is to me the first necessity of the Christian ministry. Ten nuns who pray will help me more than twenty missionaries who preach."

Nothing but a perfectly sublime faith could dictate a response like that. Let similar faith be in the souls of every one of us, of us who have set hearts and hopes upon the Catholicization of our country. When we are beseeching the Lord of the Harvest to send laborers into the whitened fields, at the same time let us beg that He will increase the number of those choice spirits, His precious vessels of grace, who are set apart to spread the light of faith by means of prayer,—

> "Souls high on Carmel's hill,
> Yet spent for brothers on the plain below."

To-day our country has a few contemplative houses, a pusillus grex. But while nations in Europe are driving forth their religious into exile, let this land of liberty receive them, let America's arms be opened wide to them in welcome. Then through the length

and breadth of the land, and in the depths of each Catholic heart, will be spread the fragrance of fruitfulness of the Holy Spirit, of prayer.

Only a few months ago the Carmelites founded a house in Philadelphia. What glad tidings for Bishop and priests and people there! And now a little initiative on the part of the interested, a little encouragement from the influential, a little help from the wealthy, and behold! New York, too, may have its Carmel—another devoted band to join with Dominicans and Nuns of the Precious Blood in storming Heaven and opening still wider the flood-gates of Divine Mercy, in multiplying holy priests, in redeeming sinners, in setting before us of other States an enchanting, inspiring picture of the virtues that cannot be forgotten or neglected even in the busiest lives.

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HIEROGLYPHIC RECORDS AND THE BIBLE.

I.—MODERN BIBLICAL SCIENCE.

WHATEVER may be said of other branches of sacred science in the past hundred years, it must be admitted that the new age has wrought a great change in the state of Biblical studies. There is probably no period of Christian history in which the Sacred Scriptures have engrossed the attention of a larger army of scholars, or in which the study has produced a more vast and varied literature. And the nature of much of this new Biblical literature is yet more remarkable than its extent and its variety. At first sight it would seem that the whole position has been changed. And the Catholic critic, or apologist, whose knowledge of the subject has been acquired at the feet of old-fashioned masters, will often find himself confronted by unexpected difficulties, and problems for which his books, whatever their merit in other matters, furnish no solution. But here it is necessary to be on our guard against exaggeration. For some, in their anxiety to be abreast with the science of their age, are led

to an unjust depreciation of older authorities. It is well to remember that, after all, there is much in those older works that has an enduring value, much that may be sought in vain in commentaries replete with the new learning. And this is true not only in regard to theological exposition, in which the Fathers and the Schoolmen have naturally some advantage, but in sound scholarship and critical acumen. On the other hand there is, to say the least, some danger that some special lines of study may now receive less attention than in earlier days when they had fewer rivals. None the less, the candid student, however much he may esteem the neglected writers of an earlier generation, and view with misgiving the somewhat rash and hasty judgments of too many modern critics, must needs allow that something has been gained by later labors in this field, and no little fresh light has been thrown on the text of the Sacred Writings.

II.—The Gradual Growth of Modern Criticism.

Here, as elsewhere, both the good and the evil elements are apt to be exaggerated by the enthusiasm of admirers and the fears of orthodox opponents. And to add to the confusion, too many on either side are content to judge by report and echo the opinions of others. To some readers the dreaded "Higher Critics" are only known by a crude account of their more startling theories. How many of those who inveigh against them have read a page of Kuenen or Wellhausen? On the other hand those who make light of earlier labors in the field of criticism, can seldom boast any adequate acquaintance with the authors whose writings they disparage.

Yet, strange as it may seem to extremists on either side, the old school and the new have much in common. With all respect to the eminent men who have inaugurated a new era of critical science, it must still be maintained that Biblical Criticism, like other branches of science, is really the outcome of a gradual growth and evolution continued through the course of ages. This is sufficiently shown by the difficulty found in assigning the date of its first foundation. Some writers of our day speak as if the only criticism worthy of the name had suddenly burst forth in full bloom in the pages of certain Dutch and Ger-

man scholars of the nineteenth century. Others, on the contrary, seek the source of the new system in the fertile speculations of Spinoza. And it certainly seems that one of the leading theories of the Higher Critics was anticipated by a French physician of the eighteenth century. Moreover, Kuenen himself, one of the first founders of the modern Dutch school, frankly hails the sometime Oratorian, Richard Simon, as the "Father of Biblical Criticism."[1]

III.—The New Light from the Ancient Monuments.

But the advance in Biblical studies in the past century is by no means confined to the use of modern methods of criticism or scientific analysis. The gain in this matter is no doubt considerable, though not without its accompanying drawbacks, for the brilliant masters of modern criticism have, to say the least, the defects of their qualities. But, after all, the chief advantage enjoyed by the Biblical student of to-day is in the abundance of fresh evidence now available, which was withheld from all the scholars of an earlier generation. In the theories of the critics, much is merely matter of opinion, and much is only another form of earlier hypotheses; and sometimes, maybe, what is new is not true, and what is true is not new. But it is otherwise with the discovery and decipherment of the ancient monuments. Here, at any rate, the gain is clear and unmistakable, though it is likely enough that the full significance of the discovery is as yet but imperfectly recognized.

There have been other occasions when a new knowledge of olden writings has given a fresh vigor and a wider range to the science of the time. It was thus with the works of Greek authors in the mediæval schools, or, again, in the early days of the Renaissance. And in more recent times our knowledge of the primitive Church and Patristic Theology has been enlarged by the recovery of some of the lost writings of the Fathers. But in some respects the resuscitation of the ancient literatures of Egypt and Babylon is yet more remarkable. In the other instances the knowledge was but transplanted from one region to another; or

[1] *Cf.* Kuenen's *Historisch-Kritisch Onderzoek naar het Ontstaan* en de *Verzameling van de Boeken des Ouden Verbonds*, Voorrede, p. 2.

if the documents themselves had been hidden and forgotten, they were at any rate written in a language and a character with which scholars were already familiar. It was otherwise with the hieroglyphic monuments of Egypt and Babylon. The existence of these records was not unknown or forgotten, and in one sense many of them were accessible to all. But all knowledge of their meaning had perished from the face of the earth. In its pictured inscriptions the Sphynx continued to offer yet another riddle, for which no Œdipus appeared to find a solution. And the Cuneiform Hieroglyphics of Babylon were long like the handwriting on the wall that told her doom; for none could be found to read the writing and declare its interpretation. It is nearly three hundred years since Pietro della Valle brought the first specimen to perplex the scholars of Europe with the problem. But the solution was reserved for our own generation.

IV.—The Rosetta Stone and Egyptology.

Though long custom has sanctioned the use of the term "Hieroglyphics," it is well to observe that the name is really a misnomer. It is based on the mistaken view that the picture-writing of Egypt is a system of sacred symbols. It is true that many of the inscriptions treat of religious topics, and some of the signs are symbolical. But for the most part the pictures do but stand for letters or syllables; and the whole is simply a system of writing, partly alphabetic, partly syllabic, and partly ideographic, which was employed for secular as well as for sacred purposes. And its use in public proclamations sufficiently shows that a knowledge of its meaning was by no means confined to the priesthood. Were it only for this reason, the earlier attempts to decipher the Hieroglyphics as mystical religious symbols were foredoomed to failure. It is likely enough that later scholars might have continued to go astray in their attempts to read the Hieroglyphics, but for the fortunate discovery of the Rosetta Stone, with its bilingual inscription in Greek and Egyptian. This small block of black basalt, which may still be seen in the British Museum, has indeed been the means of working wonders that may well compare with those ascribed to the fabled philosopher's stone of the old alchemists, for it has unlocked the secrets of an ancient civilization and a lost literature.

The inscription on the Rosetta Stone, a proclamation by the priests in honor of king Ptolemy Epiphanes, presents a triple text, for the Hieroglyphics are accompanied by a transcription in the cursive Egyptian character known as Demotic as well as by a Greek translation. As the meaning of the inscription could be gathered from the Greek, the work of deciphering the original could now be approached with some hope of success, for this knowledge of the general purport gave the decipherer an advantage which had hitherto been wanting. And Sylvestre de Sacy and Akerblad soon succeeded in identifying some of the Demotic characters. The more important task of deciphering the Hieroglyphics presented far greater difficulty. But after some beginning had been made by an Englishman, Dr. Thomas Young, the problem was successfully solved by a French scholar, Jean François Champollion.

V.—First Clue to the Characters: Help Afforded by Coptic.

It may be of interest to add a word on the way in which the deciphering was effected. At first sight it is by no means clear that the knowledge of the general purport of an inscription in a strange tongue and an unknown character would enable us to find the meaning of the words and the sound of the several letters. And notwithstanding the help given by the Greek translation, it must be allowed that the Hieroglyphics still presented a problem of considerable difficulty. For its solution there was need of patient, persevering toil, combined with sound judgment and brilliant conjectures. It was hardly a work for which one could lay down laws or prescribe a fixed method of operation. Nor can we well describe the course of a discovery which was partly due to the intuition of genius. Still it may give some notion of the way in which the pioneers went to work, if we point out the salient fact that the presence of proper names in the Hieroglyphics naturally gave the first clue to the characters.

This principle may be readily explained by a simple illustration. If an English reader who is not an Orientalist were to take up a New Testament in Sanskrit, or Georgian, or some other Eastern tongue, his familiarity with the Sacred Text would not at

first enable him to read the strange characters. But a careful scrutiny of the names of the Evangelists and the titles of the Epistles will put him in possession of a good part of the alphabet. The names of the first two Evangelists should be enough to fix some six or seven letters; and the identification of these is confirmed by the third letter in "Matthew" with the initial of "Thessalonians," and the third and fourth in "Mark" with the initials of "Romans" and "Corinthians." To this may be added the long list of names in the genealogy in the first chapter of St. Matthew.

Of course this is an extreme case, and the decipherers of the Hieroglyphics could not hope to find such an abundance of proper names, so readily identified by their position. They were fain to be content with one or two at the outset, though the text of other inscriptions soon added to the number. But the principle was clearly the same, and the difference only one of degree. The fact that kings' names and titles were found to be surrounded by an oval ring, to distinguish them from the rest, considerably lightened the difficulty of identification, and facilitated a comparison of the name of king Ptolemy, which is conspicuous in the Rosetta text, with the titles of other sovereigns found elsewhere, *e.g.* Cleopatra. In this last name, the two symbols—a black square and a hemisphere—which stand at the beginning of the word Ptolemy are found to correspond exactly to the same letters P and T, as is sufficiently seen by their position.

Even with the help of the Rosetta Stone and the longer bilingual text of the Decree of Canopus, which was subsequently discovered, the task of deciphering the Hieroglyphics would have been slower and more uncertain, if the pioneers had been without any independent knowledge of the Egyptian language. For in this case there would be little else to work upon but the proper names, as the meaning assigned to the other words by the Greek translation would afford no clue to their sound or the force of the various letters. Happily, however, the language of the Coptic liturgy gave no little help in this matter. For though it contains a large infusion of Greek words, its main stock is of native origin, and is the same in substance with the old tongue of the Pharaohs. It was thus possible to approach the Hieroglyphic text from two different sides,—from without by means of the characters

ascertained from the proper names, and from within by means of the Coptic words suggested by the meaning given in the Greek translation. In some instances the one might serve to supply the defect of the other. Elsewhere the correctness of the reading would be plainly proved by their agreement.

VI.—The Cuneiform Hieroglyphics: Grotefend's Centenary.

This opening up of the hidden treasures of Egyptian history and literature, so difficult in its accomplishment, so far-reaching in its results, may well be regarded as one of the most memorable triumphs of modern scholarship. But, strange to say, it does not stand alone. There remained yet another region of the buried past hidden away under another vast system of mysterious Hieroglyphics that were a sealed book to scholars for more than a thousand years. Like the chosen people, ancient history had long lain captive in Babylon and Assyria, as well as in Egypt, and the double deliverance was reserved for the nineteenth century.

It may be of interest to add that this very year is the hundredth anniversary of the first steps in this work of discovery. On September 4, 1802, the Academical Society of Göttingen held a memorable session, in which the learned Heyne gave some account of the work already done in deciphering the Egyptian inscriptions; and on the same occasion Grotefend read a paper, which proved to be the first serious and successful attempt to interpret the Cuneiform Hieroglyphics.

In spite of the marked difference in their appearance, and in their principles of construction, these two great systems of hieroglyphics present some striking points of analogy. And it is hardly surprising to find that their decipherment took a somewhat similar course. In the case of the Cuneiform, as in that of the Egyptian, proper names and royal titles give some of the first clues to the meaning of the characters; and another sacred language, the Zend of the Zoroaster, is here found playing the part of the Christian Coptic.

In one way, Grotefend and his fellows had to contend with greater difficulties than the first founders of Egyptology. For they had not the advantage of an inscription like that of the

Rosetta Stone, with an accompanying translation in a well-known language and a familiar character. Hence they did not come to the Hieroglyphic text with a previous knowledge of its purport, and could form at best some plausible conjecture to serve as a starting-point, and test its accuracy by experiment. It was in this way that Grotefend succeeded in deciphering the opening words of the Persian inscriptions found in Persepolis, the ancient capital of the Achæmenian kings.

From the fact that certain words, or groups of Cuneiform symbols, occurred in the first lines of all the inscriptions, accompanied by others which varied in each case, he was led to the hypothesis that the constant words were the titles, and those that varied were the proper names. He noticed, moreover, that the supposed names were sometimes found in a combination suggesting the relation of father and son; while the word which he took to be king was generally repeated, the second form having an addition which seemed to be the genitive plural termination, thus answering to the modern Persian title, *Shah in Shah*, or "King of Kings." Proceeding to experiment with the Achæmenian names known from the Greek historians, he soon succeeded in identifying Darius, Xerxes, and Artaxerxes; while some of the characters obtained from these names served to confirm his conjectural interpretation of the royal title.

VII.—The Persian Inscription at Behistun Deciphered by Rawlinson.

While Grotefend deserves full credit for thus opening the work of decipherment, he did not himself go much further than these first few steps. But the task was soon taken up by the others. It was greatly assisted by the progress of Zend studies in Europe. Some fresh light was thrown on the Persian Cuneiform by the labors of Burnouf, Rask, and others; and its deciphering was completed contemporaneously, but quite independently, by Lassen and Rawlinson.

Special interest attaches to the work of the English scholar. While fulfilling his duties as political agent at Baghdad, Sir Henry Rawlinson had an opportunity of examining the celebrated rock inscription at Behistun, which he succeeded in deciphering and

translating almost entirely by his own efforts. For at first he was only imperfectly acquainted with the initial interpretations of Grotefend, and knew nothing of the later successes of European scholars. He had already prepared a paper on the subject for the Royal Asiatic Society in 1839, but, owing to a long interruption of his work by a political mission to Afghanistan, this was only published for the first time, in an amended form with considerable additions, in the journal of the Society for 1846. An original copy of this epoch-making paper lies before us. It contains the full text of the Persian inscription, with transliteral translation and notes.[2] As Theodore Benfey truly said at the time, this achievement at once placed the scholars of England in the foremost ranks of the Cuneiform decipherers, and amply atoned for their previous neglect of this branch of study. His review was reprinted in the following year in a work which shows us how completely the Persian script had been mastered in the first half of the nineteenth century.[3]

But this result of the labor of half a century was only the first stage in the task of decipherment. The Persian writing had yielded up its secret more readily, by reason of its simpler and purely alphabetical nature. And now the rock inscription of Behistun and the monuments of Persepolis could play the part of the Rosetta Stone, and unlock the treasures of a lost literature. For these proclamations of the Persian kings were accompanied by columns of translations in Assyrian, and Median, and other languages, in a different and far more complex Cuneiform character. If the latter alone had been preserved, it is likely enough that their meaning would have remained an insoluble mystery. But when once the Persian text could be read as readily as Greek, it furnished an invaluable clue to aid in the investigation of the strange characters and the unknown languages of the various versions.

[2] *Journal of the Royal Asiatic Society*, Vol. X, Part I. The Persian Cuneiform Inscription at Behistun, Deciphered and Translated; with a Memoir. By Major H. C. Rawlinson, C.B., of the Hon. East India Company's Bombay Service, and Political Agent at Baghdad. London. 1846.

[3] *Die Persischen Keilinschriften mit Uebersetzung und Glossar.* Von Theodor Benfey. Leipzig. 1847.

VIII.—The Cuneiform Hieroglyphics of Babylon and Assyria.

As the Assyrian and other Cuneiform characters are all formed of the same wedge-shaped strokes which are employed in the Old Persian, the various texts present a very similar appearance, though it is obvious that in Assyrian the characters are at once more complex and more numerous. And it may perhaps be thought by the uninitiated that a knowledge of the Persian Cuneiform letters would at least give some direct assistance in reading the Assyrian writing, so that the first decipherers of the latter would have an advantage not enjoyed by those who elucidated the Hieroglyphics of Rosetta. Here, however, as often happens, the appearances are deceptive. Though the elementary strokes are the same in both, the difference between the two systems is so great that a knowledge of the one throws no light on the other.

It is indeed a far cry from the Persian alphabet of six-and-thirty letters, to the Assyrian syllabary of more than five hundred complex characters, which are largely used as ideographic symbols. Moreover, the Assyrian signs for the simple sounds are wholly different from the Persian. Hence the only help afforded by the earlier discovery was indirect, through a knowledge of the purport of the inscriptions. And George Smith and other founders of Assyriology had to follow much the same course as the decipherers of the Egyptian Hieroglyphics. Here again the proper names offered the first clue to the unknown phonetic symbols; while the other words were read, partly by means of the characters ascertained in this way, and partly by the help of the kindred Semitic tongues, such as Hebrew and Arabic, and the meaning already known from the original Persian.

The difficulties in this work of decipherment were undoubtedly great, but they were eventually surmounted by the united efforts of a brilliant band of scholars. When Lassen and Rawlinson had solved the Persian problem, this crowning triumph was still among the possibilities of the future. And now, after a lapse of some fifty years, we can look back over a rich literature of Assyriology. The language which was then unknown has long been the subject

of scientific study. And there is no lack of excellent grammars and reading books for the benefit of beginners. The various forms of Cuneiform writing have been carefully distinguished according to their age and locality, and considerable light has been thrown on the origin of this singular graphic system. Meanwhile, as the Assyriologists grew both in numbers and in knowledge, the labors of the excavators were continually supplying them with fresh materials. In other fields of discovery we have to be content with a few mural inscriptions. But here a whole literature leaped to light in the clay tablets or lettered bricks of Babylon.

It is scarcely surprising, when we consider the peculiar difficulties of the Hieroglyphic system, that in some part of this large field there is still a certain amount of obscurity; and, while much is now firmly established, something is still left in the region of conjecture and controversy. But in Assyriology properly so called, it is for the most part only minor points, such as the meaning of isolated words or particular texts, that are thus matters of doubt and disputation. The only large question that has for some time hung in the balance is that concerning the Akkadian and other non-Semitic languages. But, we venture to think, with all respect for those who still maintain the opposite opinion, that this is now decided in favor of Lenormant. And when we look at the antecedent improbability, the accumulation of positive evidence, the scientific formulation of Akkadian grammar, the analogy presented in some points by the Chinese, and the fresh light gained from what is now known of the Hittite history and Hieroglyphics, it seems to us impossible to accept the theory of Halévy, that the Akkadian texts are only Assyrian written in a peculiar ideographic system.

IX.—How to Regard This Evidence of the Ancient Monuments.

There is much in this wondrous resuscitation of lost history and literature that must have a profound interest for the philosophical student, and even apart from the intrinsic worth of its results the decipherment itself is a memorable instance of the powers and possibilities of human genius. But here we are

chiefly concerned with another aspect of these discoveries, viz.: their bearing on the text of the Bible and the evidences of Revealed Religion. In this great and manifold mass of new materials there is naturally much that has no relation to the Scripture records, and this may easily have the effect of obscuring those scattered notices which are of real value to the Biblical student. And on the other hand, some of these newly turned pages of ancient history are apparently in conflict with cherished beliefs and received traditions, and only serve to create fresh difficulties and perplexing problems. Hence it is possible that some may be led to regard this new region of study with feelings of misgiving, even if they do not adopt a hostile attitude towards its professors, and seek to discredit their discoveries by dwelling on the elements of uncertainty in this difficult investigation.

But a little reflection should surely be enough to show that this course is unreasonable. It is true that some of these newly recovered records are still involved in obscurity; and it can scarcely surprise us that some professors of Assyriology have made mistakes and adopted hasty conclusions. But no candid student can really doubt that the main results of these researches are firmly established, and a rich mass of genuine historic evidence has thus been rescued from oblivion. And whatever difficulties it may occasion on its first appearance, no real evidence can be otherwise than welcome. The Bible can have nothing to fear from truth, by whatever means it may come to us. For this reason, it is satisfactory to find that some Catholic scholars have taken a leading part in this important branch of historic studies. And indeed in the foremost ranks of Assyriologists no name stands higher than that of François Lenormant; and in spite of the untimely death which cut short his career, no one has achieved a fuller measure of fruitful and lasting labor.

In many points the evidence of the monuments serves to confirm the historical worth of the Biblical record; and it has made sad havoc with some of the bold views of earlier critics. Professor Sayce gives us an example of this in his volume on the Hittites, where he says with reference to the words in 3 Kings 7: 6: "Lo, the King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

"Nearly forty years ago a distinguished scholar selected this passage for his criticism. Its 'unhistorical tone,' he declared, 'is too manifest to allow our easy belief in it.' 'No Hittite kings can have compared in power with the king of Judah, the real and near ally, who is not named at all . . . nor is there a single mark of acquaintance with the contemporaneous history.' Recent discoveries have retorted the critic's objections upon himself. 'It is not the Biblical writer but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power. Not very many centuries before the age of Elisha they had contested the empire of Western Asia with the Egyptians, and though their power had waned in the days of Jehoram they were still formidable enemies and useful allies. They were still worthy of comparison with the divided kingdom of Egypt, and infinitely more powerful than that of Judah."[4] And many other instances of similar corroborative evidence have been brought together by the same learned Assyriologist, in his valuable work on *The Higher Criticism and the Monuments.*

For the rest, there is need of patience and candor in dealing with the difficulties that occasionally confront us, when we come to compare the witness of the ancient monuments with the Biblical record. In some cases the discrepancy may be due to the present imperfections of our knowledge, and further light must needs be awaited. Above all, we must bear in mind that neither the facts of history and science on the one hand, nor the Revealed Teaching on the other, can be seen in perfect purity and isolation. Both are necessarily surrounded by a floating mass of opinion. With every effort to be accurate and impartial, the most careful and candid scholar may sometimes mistake his own conjectures and conclusions, or those of his masters, for the voice of facts and the evidence of the documents. And, on the other hand, the teaching of our own theologians and commentators and the received traditions of our schools embody something else besides Revealed Dogma.

It is a trite principle that the Fathers and Doctors of the

[4] *The Hittites: The Story of a Forgotten Empire.* By A. H. Sayce, LL.D. P. 11. London, 1888.

Church, when they witness to the truth of Divine Tradition, have an authority which does not belong to them when they merely speak their own opinions. But in the concrete the personal and doctrinal voices are merged in one, and it is not always easy to distinguish them. Still more is it so with the schools of commentators and theologians. If they bear their witness to the truth of Revealed Doctrine, they also give utterance to the current opinions of the age and its possibly crude and imperfect notions on science and history. But it may well be hoped that many of these mistaken conclusions of scholars, and obsolete opinions of theologians, will eventually disappear under the penetrating influence of a larger knowledge; while the facts of science and history and the truths of Revealed Religion remain unshaken; and the labors of modern scholarship and the voice of the ancient monuments continue to throw fresh light on the pages of the Bible.

W. H. KENT, O.S.C.

Bayswater, London, England.

Analecta.

EX ACTIS LEONIS XIII.

I.

INDULGENTIAE ADNECTUNTUR PRECIBUS QUIBUSDAM IN HONOREM SS. CORDIS EUCHARISTICI.

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem. Quum Nobis nuper exhibita fuerit oratio quaedam in honorem SS.mi Cordis Jesu Eucharistici a SS. Rituum Congregatione iam adprobata itemque postulatum ut ipsam nonnullis indulgentiis ditaremus; Nos ut fidelium pietas erga Cor Iesu Eucharisticum magis magisque excitetur, foveatur, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi omnibus et singulis utriusque sexus Christifidelibus ubique terrarum existentibus, qui corde saltem contriti quocumque idiomate, dummodo versio sit fidelis recitaverint precem in honorem SS. Cordis Eucharistici, cuius precis exemplar in tabulario Secretariae Nostrae Brevium asservatur, quodque gallica lingua inscriptum incipit

verbis—*O Cœur Eucharistique, o amour*—et desinit in haec verba —*la semence de la bienheureuse immortalité. Ainsi soit il*[1] coram SS.mo Eucharistiae Sacramento in quavis christiani Orbis Ecclesia sive sacello publicae venerationi exposito, qua vice id egerint *tercentum* dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Iis vero fidelibus, qui eamdem precem quotidie per integrum mensem recitaverint et quavis hebdomada saltem per dimidiam horam Sacramentum Augustum adoraverint, si uno ad cuiusque eorum arbitrio eligendo die cuiusque per annum mensis veri poenitentes et confessi ad S. Synaxim accesserint, plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in D.no concedimus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus christifidelium, quae Deo in charitate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die 17 Iunii MCMII Pont. Nostri anno XXV.

Pro D.no *Card.* MACCHI.
NICOLAUS MARINI, *Subst.*

Praesentium litterarum exemplar delatum fuit ad hanc S. Cong.nem Indulgentiis Sacrisque Reliquiis praepositam.

In quorum fidem.

Datum Romae ex Sec.ria ejusdem S. C. die 9 Iunii 1902.

L. † S.

FRANCISCUS SOGARO, *Archiep. Amiden., Secretarius.*

[1] This prayer will be found in English translation under our Conferences of this issue.

II.

CONCESSIO INDULG. 300 DIERUM RECITANTIBUS ORATIONEM IN HONOREM NOSTRAE DOMINAE LOURDENSIS.

LEO PAPA XIII.

Ad perpetuam rei memoriam.

Oblatis Nobis ab Antistite Tarbiensi precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. eius auctoritate confisi per praesentes, omnibus et singulis fidelibus ex utroque sexu qui corde saltem contrito et devote orationem quoties recitent quocumque idiomate, dummodo versio fidelis sit, exaratam in honorem Nostrae Dominae Lapurdensis, cuius exemplar latine inscriptum atque legitima auctoritate probatum verbis incipit: "Sancta Maria Mater Dei . . ." ac desinit in verba "in hac vita Iesum Christum et in aeternitate, Amen" in Tabulario Secretariae Nostrae Brevium asservari iussimus in forma Ecclesiae consueta, toties tercentos de poenalium numero dies expungimus ac largimur iisdem liceat si malint partiali hac indulgentia labes poenasque Functorum vitâ expiare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis valituris temporibus. Volumus vero ut praesentium litterarum authenticum exemplar tradatur ad Congregationem Indulgentiis Sacrisque Reliquiis praepositam ut harum transumptis seu exemplis etiam mpressis manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXIII Iunii MDCCCCII Pontificatus Nostri anno Vigesimo Quinto.

Pro D.no *Card.* MACCHI.
N. MARINI, *Sub.*

Praesentium exemplar litterarum delatum fuit die 28 Iunii 1902, ad hanc Secretariam S. Cong. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Sec.ria die 28 Iunii 1902.

L. † S. IOS. M. *Can.* COSELLI, *Substitutus.*

Ad Dominam Nostram Lourdensem.

ORATIO.

Sancta Maria Mater Dei, quae apud Lourdes oppidum visibilem te ostendere dignata es, ut hominum fidem renovares, eosque adduceres ad divinum Filium tuum Iesum Christum Dominum nostrum; Tu quae ad secreta misericordiae tua manifestanda humilem puellam elegisti, quo clarius materna animi tui sensa effulgerent, nostrisque cordibus sperandorum bonorum adderes fiduciam; Tu quae effata es: "*Immaculata Conceptio ego sum*" ut innocentiae pretium infinitum, idemque divinae amicitiae, pignus ostenderes; Tu quae, instauratis duodeviginti apparitionibus, actis verbisque orandi et poenitendi necessitatem perpetuo commendasti, quibus praesidiis unice placabilem Deum conciliare possumus, eiusque iusta supplicia detorquere; Tu cuius suavissimae invitationes, toto orbe personantes, ad tuum Specum prodigiosum turbas innumerabiles filiorum tuorum acciverunt; ecce o pia Domina nostra Lourdensis, ad pedes tuos procumbimus, et absque dubitatione bona cuncta et coelestia munera consequi confidimus te intercedente, cuius preces apud Deum nunquam irritae dilabi possunt.

Qui te diligunt, o Iesu Christi Mater et Mater hominum divina, id prae ceteris donis enixe petunt, uti scilicet Deo fideliter in terris serviant, quo mereantur in coelis eum amare in aeternum. Audi nos, quaesumus, supplicantes hac die; ab inimicis salutis nostrae defende nos, imo etiam a nostra humana infirmitate; et una cum venia peccatorum elapsae vitae, nobis impetra usque ad exitum non peccandi propositum perseverans.

Te deprecamur etiam ut in tuam tutelam parentes nostros recipias, coniunctos, amicos, beneficos; speciali autem cura eos qui a debitis religionis officiis misere desciverunt. Utinam resipiscant, et tuis fidelibus servis adnumerantur!

Nostram denique patriam suppliciter tibi commendamus, uti ei bene facias. Multa quidem sunt quorum venia genti nostrae est imploranda. At vero, etsi in plurimis offendimus, numquam tamen optimi quique nostrorum asserere destiterunt Te unam et Matrem et Reginam nostram esse et fore: Tuque patriae nostrae signa praeclara charitatis rependisti; nec eam, uti confidimus, unquam

deseres, postquam illam praecipuo favore tantisque beneficiis cumulasti.

Dum corda nostra, nostrasque preces ante pedes tuos effundimus, o Domina nostra Lourdensis, o Immaculata Virgo, oblivisci nos nullo pacto possumus Sancti Patris nostri summique Pontificis, tum eiusdem ipsius, tum etiam Ecclesiae catholicae, quam Filius tuus divinus ei demandavit regendam in via salutis aeternae. Uti nos, ipse quoque in te spem omnem posuit. Ipsum protege, bona Virgo, fausta ei cuncta concede, in tot aerumnis positum robora et consolare, viresque adde regno summi Dei amplificando. — O Mater misericordiae esto nobis "Causa laetitiae," ostende nobis et dona in hac vita Iesum Christum et in aeternitate. Amen.

III.

CONCESSIO INDULG. RECITANTIBUS JACULATORIAM: N. DOMINA LAPURDENSIS, ORA PRO NOBIS.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Oblatis Nobis ab Antistite Tarbien. precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. eius auctoritate confisi per praesentes omnibus et singulis fidelibus ex utroque sexu, qui quolibet anni die piam invocationem *Nostra Domina Lapurdensis, ora pro nobis* contrito saltem corde ac devote recitent, in forma Ecclesiae solita de numero dierum poenalium centum expungimus, atque insuper iis largimur hac partiali indulgentia liceat, si malint, functorum vita labes poenasque expiare.

Contrariis non obstantibus quibuscumque. Praesentibus perpetuis temporibus valituris. Volumus vero ut harum litterarum authenticum exemplar tradatur ad Congregationem Indulgentiis sacrisque reliquiis praepositam, utque praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXV Junii MDCCCCII Pontificatus Nostri Anno Vigesimo quinto.

Pro. D.no *Card.* MACCHI.

NICOLAUS MARINI, *Subst.*

Praesentium litterarum authenticum exemplar traditum fuit ad hanc S. Congregationem Indulgentiis Sacris Reliquiis praepositam.

Datum Romae ex Secret. ejusdem S. Congregationis, die 28 Junii 1902.

L. † S. JOS. M. CANON. COSELLI, *Substitutus.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

DUBIUM CIRCA LICEITATEM EXTRACTIONIS CHIRUGICAE FOETUS IMMATURI.

Die 20 Martii 1902.

Ill.me ac R.me D.ne.

R. D. Carolus Lecocq, Decanus Facultatis Theologiae in ista Universitate Metropolitana, per litteras diei 12 Martii anni 1900 sequens dubium proponebat circa interpretationem resolutionum S. Officii quoad liceitatem extractionis chirurgicae foetus immaturi: "Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos, nondum exacto sexto mense post conceptionem?"

Curae mihi fuit factum dubium solvendum transmittere eidem Supremo Tribunali S. Officii. Illi vero E.mi ac R.mi Patres Card. Inquisitores generales, in congregatione fer. IV die 5 vertentis mensis Martii, post maturam rei discussionem, sequens emanarunt responsum: "*Negative*, iuxta Decretum fer. IV, 4 Maii 1898 (1) vi cuius foetus et matris vitae quantum fieri potest, serio et opportune providendum est: quoad vero tempus, iuxta idem Decretum, Orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur.—Praesens vero decretum expediatur per Ordinarium."

Haec habui, quae cum Amplitudine Tua hac super re, pro meo munere, communicarem: et precor Deum, ut Te diu sospitet.

Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praef.*
ALOISIUS VECCIA, *Secr.*

R. P. D. PAULO BRUCHESI,
Archiepiscopo Marianopolitano.

E S. CONGREGATIONE RITUUM.

Circa usum Pontificalium pro Abbatibus Anglo-Benedictinis.

R.mus D.nus Episcopus Liverpolitanus Sacrorum Rituum Congregationi humiliter exposuit, R.mis Patribus Abbatibus e Congregatione Anglo-Benedictina haud dudum benigne concessum fuisse privilegium ut in Ecclesiis propriis usu pontificalium in Missarum solemniis gaudere valeant Quum autem non plane constet quaenam ecclesiae tanquam ipsis propriae intelligendae sint, R.mis Episcopis Angliae opportunum visum est, ut Episcopus supradictus, in cuius dioecesi multae existunt Ecclesiae Patribus Anglo-Benedictinis addictae, nomine omnium Episcoporum Angliae, dubiorum sequentium solutionem postularet nimirum.

I. Utrum tanquam ecclesia propria cuiusvis Patris Abbatis intelligenda sit sola ecclesia monasterii cui ipse praesit?

II. Utrum cuivis Patri Abbati competat jus pontificalium in omnibus ecclesiis quibus praesint terni, bini vel singuli Patres sub eius iurisdictione constituti, curam vero animarum exercentes? et quatenus affirmative.

III. Utrum ad usum pontificalium talibus in Ecclesiis sub cura Patrum Benedictinorum constitutis licite exercendum requiratur consensus Episcopi Ordinarii?

IV. Utrum Patres Abbates in ecclesiis aliorum Regularium cuiusvis Ordinis vel Congregationis, vel in Ecclesiis saecularium usu pontificalium sine consensu Episcopi Ordinarii gaudere valeant? et quatenus negative.

V. Utrum in talibus ecclesiis sive Regularium sive saecularium usu pontificalium de consensu Episcopi Ordinarii gaudere valeant?

Et sacra eadem Congregatio, referente subscripto Secretario, exquisito etiam voto Commissionis Liturgicae, omnibus accurate perpensis rescribendum censuit:

Ad I. *Affirmative*, nisi et aliae sint filiales Ecclesiae quibus et ipse praesit seu illius iurisdictioni subiectae.

Ad II. *Affirmative*, dummodo agatur de Ecclesiis propriis, et detur Decretum N. 2080 *Fesulana* 1 Octobris 1701.

Ad III. *Negative*, si agatur de Ecclesiis propriis, uti supra.

Ad IV. Detur Decretum N. 2923. *Ordinis Monachorum Sancti Basilii* 18 Decembris 1846.

Ad V. Iam provisum in praecedenti.

Atque ita rescripsit. Die 13 Iunii 1902.

L. + S. D. *Card.* FERRATA, *Praef.*
D. PANICI, *Archiep. Laodicen. Secr.*

E SACRA CONGREGATIONE OFFICII.

DOCUMENTUM AUTHENTICUM A. D., 1680, EDITUM DE PROBABILISMO.

Feria 4ª die 26 Iunii 1680.

Facta relatione per Patrem Lauream contentorum in literis Patris Thirsi Gonzalez Soc. Jesu, SSmo D. N. directis, Eminentissimi DD. dixerunt, quod scribatur per Secretarium Status Nuntio Apostolico Hispaniarum, ut significet dicto Patri Thirso, quod Sanctitas Sua benigne acceptis, ac non sine laude perlectis eius literis, mandavit, ut ipse libere et intrepide praedicet, doceat, et calamo defendat opinionem magis probabilem, nec non viriliter impugnet sententiam eorum, qui asserunt, quod in concurso minus probabilis opinionis cum probabiliori sic cognita, et iudicata, licitum sit sequi minus probabilem, eumque certum faciat, quod quidquid favore opinionis magis probabilis egerit, et scripserit gratum erit Sanctitati Suae.

Iniungatur Patri Generali Societatis Jesu de ordine Sanctitatis Suae ut non modo permittat Patribus Societatis scribere pro opinione magis probabili et impugnare sententiam asserentium, quod in concursu minus probabilis opinionis cum probabiliori sic cognita, et iudicata, licitum sit sequi minus probabilem: verum etiam *scribat* omnibus Universitatibus Societatis, mentem Sanctitatis Suae esse, ut quilibet, prout sibi libuerit libere scribat pro opinione magis probabili, et impugnet contrariam praedictam; eisque iubeat ut mandato Sanctitatis Suae omnino se submittant.

Die 8 Julii 1680. Renunciato praedicto Ordine Sanctitatis Suae Patri Generali Societatis Jesu per Assessorem respondit, se in omnibus quanto citius pariturum, licet nec per ipsum, nec per

suos Praedecessores fuerit unquam interdictum scribere pro opinione magis probabili, eamque docere.

Testor ego, infrascriptus S. Officii Notarius, suprascriptum exemplar decreti, editi feria IV die 26 Junii 1680, fuisse depromptum ex actis originalibus eiusdem S. Congregationis, eisque, ut constat ex collatione de verbo ad verbum facta, adamussim concordare.

Datum Romae ex aedibus S. O. die 21 Aprilis 1902.

Can. MANCINI, S. R. et U. I. Not[us].

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—The Sovereign Pontiff grants:

1. An Indulgence of three hundred days for the devout recitation, in presence of the Blessed Sacrament exposed, of the prayer "O Eucharistic Heart." (See the prayer below.)
2. A Plenary Indulgence for reciting the same prayer once a day for a full month, if half an hour each week is spent in devotion before the Blessed Sacrament; under the usual condition of Confession and Communion. These Indulgences are applicable to the holy souls in purgatory.
3. At the request of Mgr. Schoepfer, Bishop of Tarbes: An Indulgence of three hundred days for the devout recitation of the prayer "Holy Mary, Mother of God," in honor of our Lady of Lourdes. Applicable to the holy souls in purgatory. (See the prayer in *Analecta.*)[1]
4. An Indulgence of one hundred days, once a day, for the devout invocation: *Our Lady of Lourdes, pray for us.* Applicable to the holy souls in purgatory.

II.—THE S. CONGREGATION OF PROPAGANDA answers the question: Whether it be permissible to extract the fœtus in cases of ectopic gestation before the end of the sixth month after conception—in the *negative.* The S. Congregation refers to a former decree (May 4, 1898) in which it was stated that, whilst every-

[1] The English version in THE DOLPHIN for this month.

thing is to be done to safeguard the lives of both mother and child, a premature birth is not to be forced unless there be a reasonable hope that thereby the lives of both mother and child can be saved.

III.—THE S. CONGREGATION OF RITES permits the use of Pontificals, under certain restrictions, to abbots of the Anglo-Benedictine Province.

IV.—THE S. CONGREGATION OF THE OFFICE publishes an authentic text of a document (A. D. 1680) concerning the teaching of *Probabilism* in the Society of Jesus.

PRAYER TO THE SACRED EUCHARISTIC HEART.

O Eucharistic Heart, O sovereign love of our Lord Jesus Christ, who hast instituted the august Sacrament in order to dwell here below in our midst, in order to give to our souls Thy Flesh as food and Thy Blood as heavenly drink. We believe firmly, Lord Jesus, in that supreme love which has caused Thee to institute the most Holy Eucharist. Here before this Host, it is just that we should adore this love, that we should acknowledge and exalt it as the lifegiving centre of Thy Church. This love urges us to approach Thee. Thou seemst to say to us: Behold how I love you! In giving you My Flesh to eat and My Blood to drink I desire by this close relation to awaken your love and to unite you to Myself. I wish to effect the transformation of your souls into that of your crucified Saviour, who is the Bread of eternal life. Give Me then your hearts, have life by living in Me, and you will live in God.

We recognize it, O Lord, that such is the call of Thy Eucharistic Heart. We thank Thee and we are ready, yes, we will respond to it. Grant us the grace that we may be fully penetrated with this sovereign love, by which, on the eve of Thy Passion, Thou didst invite us to partake and eat of Thy Sacred Body. Imprint deeply into our inmost souls the firm resolve to respond faithfully to this invitation. Grant us the devotion and reverence necessary to honor, to receive worthily the gift of Thy Eucharistic Heart, bestowed as a last mark of Thy love.

May we thus be enabled by Thy grace, to celebrate effectually the remembrance of Thy Passion, to repair our offenses and coldness, to

nourish and increase our love for Thee, and to keep forever alive in our hearts the seed of a blessed immortality. Amen.

(*Three hundred days Indulgence* each time when recited before the Blessed Sacrament exposed. A Plenary Indulgence if recited once a day for an entire month, together with at least half an hour spent in adoration once a week before the Blessed Sacrament, under the usual condition of Confession and Communion. These Indulgences are applicable to the souls in purgatory.)

THE MANNER OF SAYING THE ANGELUS.

Qu. What is the correct way of saying the *Angelus*, in order to gain the Indulgences granted for its recitation?

In the Woodstock translation of the Italian *Raccolta*, published in 1887, the *Angelus* is given with the three *Hail Marys*, after which the writer adds: "The following may be said," giving the usual last versicle and prayer.

In the note it is stated that Pope Benedict XIII granted a Plenary Indulgence, September 14, 1724, for saying devoutly on one's knees the *Angelus* with the three *Hail Marys*. Nothing is said about the last versicle and prayer.

Further on, it is noticed that Pope Leo XIII, by a Brief, dated April 3, 1884, permitted the Indulgences to be gained by those who are unable to kneel, but it is distinctly stated that the last versicle and prayer must be said.

In the Latin translation of the last edition of the Italian *Raccolta*, published in Rome, 1901, the last versicle and prayer are given as a part of the *Angelus*, although the Indulgenc of Pope Benedict XIII is worded in the same way as the Woodstock *Raccolta*, *i. e.*, for saying the *Angelus* with the three *Hail Marys*.

Later on, however, the permission of Pope Leo XIII, in 1884, for gaining the Indulgences when the prayers are not said kneeling, is given, but it is added that in addition to the *Angelus* and the three *Hail Marys*, the last versicle and prayer must also be said.

I have heard that the priests of the Archdiocese of New York are accustomed to say the *Angelus* when in Retreat, without the last versicle and prayer.

I would add that in case the last versicle and prayer are not necessary for gaining the Indulgences, it might be desirable for the faithful to be informed that the first three versicles and responses and the three *Hail Marys* are all that need be said.

If this were generally known, I think it would lead to the wider spread of this beautiful devotion. L.

Resp. The apparent difference of legislation is readily accounted for by the varying conditions under which the Indulgences attached to the *Angelus* may be obtained.

1. Ordinarily for the gaining of the Indulgence (published in the Brief *Injunctae Nobis* of Benedict XIII) attached to the *Angelus*, it is necessary only to recite devoutly *at the sound of the Angelus bell*, the three versicles, "The Angel and the Lord," etc., with the Hail Mary after each.

In this case it is customary, though *not necessary*, to add the versicle "Pray for us" and the prayer "Pour down, we besech thee."

It will be noted that the words "at the sound of the bell" are emphasized. It is therefore essential. The reason is plain; for whilst our prayer is in no way enhanced by the addition of the sound of the bell, yet the readiness to leave our ordinary occupation in order to turn for a moment directly to God, together with the devout union of hearts turned to heaven in prayer at the call of the Church, are effective sentiments elicited at the sound of the bell, which as fruits of the Church's discipline are factors quite as valuable for our sanctification as are the vocal prayers. One need but reflect upon the beautiful sentiments of devotion which the *sound of the Angelus bell* by itself has elicited from hearts that could hardly have realized as Catholics do, the mystery which it proclaims.

Holy devotion! Thou that fillest the heart
With tender longings wonderful and rare.—
O faith unfailing! Thou that ever art
To heaven ascending on white wings of prayer!
In gentle tears dissolves each spirit's smart,
As joy's glad anthem ringeth through the air.
Ave Maria! When the bells are pealing,
Then smile both earth and heaven—one rapture feeling.

Hence the connection of Indulgence with the sound of the bell.

2. But the Church is so far from any mere attachment to pious

forms, that when their actual importance ceases, she at once dispenses with them to effect a greater good. So truly is *common sense* the measure of all her discipline, if we righty examine its application. Wherever there is an apparent narrowness it comes not from our holy Mother, the inspired spouse of the Holy Ghost, but from her children, her little-minded bigots who will make their own interpretations of law the norm and rule of others' actions.

Hence when the question arose whether persons living in community and engaged in some exercise dictated by their rule or constitution would, when they heard the Angelus, be obliged to interrupt their act, or else be defrauded of the Indulgence, the answer came from the same authority (Benedict XIII, S. Decr. 1727) that these persons might set aside the sound of the bell and say the *Angelus* at the end of their exercise and still gain the Indulgence.

3. So also in places where there is no ringing of the Angelus bell, persons reciting devoutly the above prayers might still gain the Indulgence. (Pius VI, March 18, 1781.)

In all the foregoing cases the three versicles and the three Hail Marys must be recited *kneeling* except on Saturday evenings and on Sundays, and Saturday noons in Lent. During the Easter season the *Regina Coeli* with its versicles and prayer is to be substituted for the *Angelus*, although those who do not know these prayers will gain the usual Indulgence by reciting the Angelus as above.

4. But there are those who neither hear the Angelus bell, nor find themselves in a position permitting them to kneel down. These gain the Indulgence if they recite the *Angelus* as above *together with the versicle and the prayer*, which the Raccolta leaves optional *only* in the case where the *Angelus* is recited at the sound of the bell, etc., or kneeling. This is the meaning of the expression mentioned by our correspondent in the decree of Leo XIII, April 3, 1884.

5. And for those who do not know the versicle and prayer referred to, they also gain the usual Indulgences by reciting simply *five Hail Marys* (not three) in honor of the mystery of the Incarnation commemorated by the Angelus.

MEDITATION IN RECITING THE ROSARY.

Qu. In the "Rosary the Crown of Mary" by a Dominican Father, I find these words on page 47 :

"There is a custom of saying the Creed on the Cross, and Our Father on the larger bead, and a Hail Mary on each of three smaller beads before commencing the Rosary proper. This custom is the result of a permission granting to those who cannot meditate, the Indulgences of the Rosary, if they recite these prayers in advance. But for those who meditate there is no necessity of using them."

Is this correct? Is it true that persons who belong to the Confraternity of the Most Holy Rosary and are accustomed to meditate on the mysteries in order to gain the Dominican indulgences, need not say the Creed, etc., at the beginning nor the "Glory be to the Father" at the end of each decade?

On the other hand, must those who say the beads without meditating, say these extra prayers in advance in order to gain the indulgences granted other than Dominican?

What do you think of the custom which obtains in some Colleges and Seminaries of saying the Creed, etc., with the Joyful Mysteries, but never with the others.

If the Creed, etc., are not necessary for gaining the Indulgences when meditation on the mysteries is made, would it not be well to make this as public as possible for the benefit of the faithful, in order to increase the spread of this beautiful devotion of the Rosary and especially to encourage meditation on the Mysteries while saying it?

L.

Resp. As stated by the Jesuit, P. Beringer, Consultor of the S. Congregation of Indulgences, the essential prayer of the Rosary is the devout recitation of fifteen Paters and 150 Aves, comprising the three mysteries, on which it is obligatory ordinarily to meditate in order to gain the usual Indulgences.

Those who cannot meditate do, according to a constitution of Benedict XIII, gain the same Indulgences if they recite devoutly the Paters and Aves prescribed. There is no mention in the Papal document of any obligation to recite the Apostles' Creed, etc., before beginning the mysteries, which may therefore be omitted *so far as the gaining of the Indulgences is concerned.*

But, since *devout* recitation is essential, and since the act of

faith and the rehearsal of the mysteries contained implicitly in the recitation of the Creed, is a decided aid preparing the mind for the devout recital of the Rosary, it was wisely introduced. In the same way the *Gloria Patri* at the end of each decade, and the *mention of the mystery* to be meditated, though not essential, are yet helps to the end which the devotion of the Rosary contemplates, namely the realization of the graces that have come to us through the various phases of the Incarnation. And thus it was sought to accomplish the wish of the Sovereign Pontiff, Benedict XIII, who in granting the Indulgences of the Rosary to those who could not meditate, urged them nevertheless *to make attempts* to gain the habit of reflecting upon the mysteries during the recital.

We should therefore suggest that things be left as they are, except that we put more fervor into the act of reciting the Rosary by endeavoring to realize and explain to others why these devout additions were introduced by those who looking beyond the letter of the law saw their secondary effects for good.

"ROSARIUM" AND "CORONA."

Qu. In Decrees and other documents referring to the Rosary the words *Rosarium* and *Corona* seem to be indiscriminately used. Now, do we understand by this the complete cycle of fifteen mysteries, or simply the five decades of the usual "beads" as we carry them about with us? The matter comes up occasionally when a priest wishes to avail himself of the privilege to say the Rosary (*rosarium*) in place of the office of the Breviary. Does the word in that case mean five or fifteen decades?

Resp. Usually *rosarium* stands for the fifteen mysteries, whilst *corona* signifies five of three cycles of the joyful, dolorous, and glorious mysteries. But the terms are actually used promiscuously in public documents, as the S. Congregation (n. 237 ad 2 Decr. authent.) allows. Hence other criteria must be applied in cases where a doubt could arise as to the precise obligation involved. Interpreting the faculty which permits the substitution of the *Rosarium* for the Breviary, when a priest is prevented from reciting the canonical Hours, the S. Congregation has answered that *Rosarium* is to be understood for the fifteen decads, unless the

Ordinary, for good reason, limits the obligation to five. (*Vide* Comment. in Fact. Apost., art. xxvi.)

CELEBRATING THE TITULAR FEASTS OF PARISH CHURCHES.

Qu. Some time ago it was stated in the REVIEW that the clergy regularly attached to parish churches in the United States were obliged to celebrate the Patron or Titular feast of their parish by reciting the office of the feast as a Double I Class with Octave.

Now most of us, I venture to say, are entirely unable to arrange the Ordo for that purpose. I have met a number of priests, trained in one of our best seminaries, who say they do not know how to comply with this precept. Is there no way out of it? Some of us have made honest efforts to make up an octave by following the pattern of the feasts in the Breviary which have the same rank, such as the Nativity of St. John Baptist occurring on June 24; but there are endless difficulties in knowing what to do with the feasts occurring during the week, how to dispose the Vespers, and most of all, where to get the lessons of the *Second* and *Third Nocturns* for the eight days when the feast, like for instance St. Patrick, has only one set, which I presume should not be repeated every day of the Octave.

Resp. The difficulty of arranging the Ordo for the Titular or Patron feast is not as great as appears at first sight. With the following points in mind the week's offices for each particular church can be determined easily enough. We can here give only the general law, omitting certain privileged feasts which require particular disposition; but the rules that govern these are easily understood when we have a grasp of the *leading principles* of the arrangement and transfer of feasts.

1. The feast-day itself is a Double I Class. The Mass has *Gloria* and *Credo* for each day of the Octave. There is no commemoration unless the Titular occur on a Sunday or a higher feast, or on one of the greater ferials (Advent, Lent, Quartertenses, Rogation Monday).

2. All the feasts, *double* and *semi-double*, which occur during the Octave, retain their places as in the Ordo; but a *commemoration* of the Octave of the Titular is added in the Mass, in Lauds and Vespers.

3. If a Double I or II Class occurs during the Octave then there is no commemoration of the Octave of the Titular.

4. On all other days of less rite (such as *simples*, *ferials*, and *vigils*) the Office of the Octave of the Titular is celebrated as a *semi-double*.

5. The eighth day is a *double*. If on that day another double or semi-double occur, it is transferred to the next day on which a simple feast or ferial occurs, and no commemoration of it is made.

But if on the eighth day should occur a Double I or II Class, or one of the Sundays of Advent or Lent, then the Mass and Office are said of such feast or Sunday; and a commemoration only is made of the Octave of the Titular.

6. As to the lessons of the second and third Nocturns, there is a book called the *Octavarium* which every priest should have for this purpose. It contains the lessons for each day of all the titular feasts. Fr. Pustet recently issued a new edition. If perchance, a priest cannot avail himself of the *Octavarium* he takes the lessons from different offices of the *Commune Sanctorum*, even if he shall have to repeat.

"CATHOLIC" AND "ROMAN CATHOLIC."

(Correction.)

To the Editor of THE ECCLESIASTICAL REVIEW:

Will you kindly allow me space in your "Conference" column, or elsewhere, to point out two errors which have crept into my article, "'Catholic' and 'Roman Catholic,'" published in your issue of September 1st. Though slight in themselves, they result in the complete inversion of the sense of the two passages in which they occur. On page 251 of the REVIEW, near the bottom of the page, the word *not* should be omitted from the quotation from Cardinal Newman, beginning "There are good reasons," etc.; while on page 253, note 23, the quotation from Father Billot should read: "Primo qui non additum," etc. The reference in the latter instance should be to page 262, not 202.

Thanking you in anticipation for making these corrections, I remain, Yours very truly,

H. J. HUGHES.

St. Thomas' Seminary, Shefford, England.

(Communicated.)

Father Hughes' article on this subject in the September number is confusing. It begins by showing that the Vatican Council rejected the form of words: *Romana Catholica Ecclesia*, and ends by maintaining that we are not at liberty to reject the form of words: *The Roman Catholic Church*. How does it happen we are not allowed to do what the Council did? The confusion results from neglect or ignorance of a clear distinction which was insisted on in the discussion of the Bishops in Council, and which interprets the form of words finally adopted. The first of the thirty-six bishops who spoke against retaining the words, *Romana Catholica Ecclesia*, began his discourse as follows:

"I should like to omit the word *Romana;* or, if the Fathers insist on using it, then I would add other words, such as *Apostolica*, and so arrange them that it may be made evident that there is here no question of the distinctive *name* of the Church, but only a description of the Church, that is an enumeration of the notes of the Church, lest we may seem to favor the error of those who teach that the Catholic Church consists of three Branches, and that each of the Branches can claim to be called Catholic."

This is precisely what the Council did. It rejected the form, *Romana Catholica Ecclesia*, and it adopted the form, *Romana Ecclesia*, and it adopted this, not as modifying the *name* of the Church, but as giving an authentic *description* of the Church. The name of the Church has always been nothing but this: *The Catholic Church*. The Vatican Council did not modify this name. It did not add the word *Roman* to the name. It simply teaches that the word *Roman* has a legitimate place in a full description of the Church, like the word *Apostolic* of the Nicene Creed. We are free to repudiate the name "Roman Catholic Church," because the Council rejected it. We are not free to repudiate the word *Roman* in a description of the Church. There is no development of "Catholic" into "Roman Catholic." The Council rejected the letter. If there is any development, it is that of the *unam* of Nice into *Romanam* of the Vatican.

One who keeps the simple distinction between name and description in view, does not need a fifteen-page article to guide him in the matter. He has simply to follow the example of the Council, and repudiate *Roman Catholic* as a name or title, while admitting that the words one, holy, Apostolic, and Roman, are all appropriate and on

occasion obligatory in describing the Church. The country in which THE ECCLESIASTICAL REVIEW is published may be described as wealthy and democratic; but it would be absurd to insist that one or both of these descriptive words belong to the name of the country. The name is: the United States of America. Descriptive words are added when, and only when, occasion calls for them. Similarly, the name of the Church is: the Catholic Church. The descriptive words, "one," "holy," "Apostolic," "Roman," "Visible," "infallible," etc., are properly used when, and only when, occasion calls for them.

ABSOLUTION FROM CENSURES RESERVED TO THE POPE.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

At a recent clerical retreat the question of reserved cases came on the *tapis*. Speaking of those reserved to the Sovereign Pontiff, even *speciali modo*, I held that practically, in view of recent decrees of the Holy Office, the reservation no longer exists, since any priest may, *positis ponendis*, absolve therefrom. All disagreed from me, and many requested me to ask the REVIEW to publish such decrees, if existing.

You have already done so. I find the principal one in your number for January, 1898, page 69. But as the information may be useful for many, I beg to subjoin the following, taken from Mgr. Lega's third volume, *De Judiciis Ecclesiasticis*, Cap. II, "de Absolutione a censuris," p. 189:

Ex decreto S. Cong. Inq. sub die 16 Jun. 1897 edictum fuit—"in casu quo nec infamia nec scandalum est in absolutionis dilatione, sed durum valde est pro poenitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolvendi a reservatis, simplici confessario licet a censuris S. Pontificis reservatis directe absolvere, injunctis de jure injungendis, sub poena tamen reincidentiae in easdem poenas nisi saltem infra mensem per epistolam aut per medium confessarii absolutus recurrat ad S. Sedem."—Denique nuperrime edictum fuit a quocumque recursu etiam per litteras excusari eos, qui hoc quominus praestarent, impedirentur: Rescriptum enim fuit a S. Congr. S. U. Inq. die 9 Nov., 1898. "Quando neque confessarius neque poenitens Epistolam ad S. Poenitentiariam mittere

possunt et durum sit poenitenti adire alium confessarium, in hoc casu liceat confessario poenitentem absolvere etiam a casibus S. Sedi reservatis absque onere mittendi epistolam, facto verbo cum sanctissimo."

And the learned professor thus continues:

"In summa, hodie quoad casus Rom. Pont. reservatos hoc viget jus. Qui absolvuntur—praeter articulum mortis—a casibus Papae quomodocumque reservatis, quodcumque sit impedimentum, scil. *diuturnum*, *breve*, *perpetuum*, absolvuntur sub conditione reincidentiae, nimirum nisi infra mensem per se, aut per confessarium saltem per epistolam recurrant ad S. Sedem, vel novam absolutionem petant ab habente facultatem absolvendi a casibus ejusmodi reservatis.

Praeterea, etsi non adsit impedimentum obtinendi absolutionem per unum ex praedictis modis et sit grave incommodum in exequendis hisce modis ob tempus quo interea poenitens permanere debet in peccato, absolutio dari potest a confessario sub conditione tamen reincidentiae, seu nisi infra mensem uni ex tribus supra declaratis modis poenitens satisfaciat.

Denique, quando *grave* sit uni obtemperare ex hisce satisfactionis modis, licet confessario absolvere.

WILLIAM J. FITZGERALD.

Millville, N. J.

EPITAPHS OF PRIESTS.

The fine style of epigraphical inscriptions which was cultivated in former times has largely gone out of use amongst us. This is greatly to be regretted, inasmuch as the literary and artistic features of these inscriptions contained at times in their condensed and suggestive form of expression much practical instruction.

For those who take an interest in the revival of this all but lost art, I venture to give, as a November-thought, a few examples of such inscriptions, hoping later on to have an opportunity of entering into the subject more fully, for the benefit of ecclesiastical readers.

In the *Campo Santo* of Bologna there is a mausoleum containing the ashes of Camillus Tartalea, a priest greatly beloved by the clergy and the people of his parish. Within the sepulchral

recess there is a series of marble tablets fixed to the sides of the monument with the following lines:

O . JESU . O . REDEMPTOR
PARENTI . NOSTRO . BONUS . EXORARI . SINAS

O Jesus, O Redeemer, kindly listen to our prayers and give
Joy to our Father.

VALE . COELO . DEBITE
PARENS . CARISSIME . IN . PACE . XP

Fare thee well—thou art bound for the joys of heaven,
Dearest Father, in the peace of Christ.

VOS . O . PLORATE . JUVENES
ADEMPTUM . VOBIS . SOLATOREM . VESTRUM

Well may you weep—ye youth—since your
Consoler has been called away from you.

HEU . HEU . DESCESSISTI . CAMILLE
QUANTUM . IN . TE . AMISIMUS . BONI

Alas, Camillus, thou hast gone from us,
How much of what is good we lost in thee!

Along the walls are the testimonies of grateful sorrow expressed by the municipal authorities, the children of his flock and the students whom he had instructed. I quote the first and last:

QUAM . MIHI . EXIMIAM . DOCTRINARUM . FAMAM
A . MAJORIBUS . PARTAM . SERVASTI
FUNERE . ET . LACRIMIS
GRATA . TIBI . REPENDO . PATRIA

Thy country pays to thee its tribute of
Grateful tears shed on thy tomb
In return for the care with which thou didst guard
Her ancient fame of learning.

NON . ADSIDUIS . ANNORUM . LABORIBUS
NON . INGRUENTIBUS
TEMPORUM . DIFFICULTATIBUS . FRACTUS
ECCL . N . ALLUMNOS . AD . VIRTUTEM . DEDUXIT
SACRISQUE . ET . HUMANIORIBUS . LITTERIS . ERVDITOS
PARENTIBVS . PATRIAE . SOCIETATI . RESTITUIT

Despite his years with constant labor fraught,
Despite the daily growth of time's increasing ills,
He led his band of youthful candidates
In paths of virtue, and of learning, sacred or profane,
To be an honor to their homes, their country,
And the world of men.

In the cemetery and churches of Turin there are many tablets containing inscriptions in elegant classical style which might serve as models for epitaphs. The following is one taken at random from the church of St. Maximus:

HIC . SITUS . EST . IN . PACE . CHRISTI
JOSEPHUS . ANTONIUS . M . GIROLA
DOCTOR . THEOLOGUS
QUI . OB . SPECTATAM . DOCTRINAM . ET . PIETATIS . STUDIUM
HUIC . AEDI . PRAEPOSITUS
PER . ANNOS . XI . CURIONIS . PARTES . EGIT . SANCTISSIME
COMITATE . CONSILIO . ABSTINENTIA . PRAECLARUS
SINGULARI . BENIGNITATE . INOPES . COMPLEXUS . EST
AD . QUOS . OMNEM . SUPELLECTILEM . SUAM
TESTAMENTO . PERTINERE . VOLUIT
FLEBILIS . OMNIBUS
DECESSIT . VI . IDUS . QUINTILES . A . M . DCCC . LXIIII
AETATIS . SUAE . LI
CURIALES . PARENTI . OPTIMO . DESIDERATISSIMO
MOERENTES . FECERUNT

Here rests in the Peace of Christ
Joseph Anthony M. Girola,
Doctor in Theology,
Who was elected rector of this church
On account of his singular learning
and deep piety.
For eleven years he fulfilled in most edifying manner
The duties of a pastor.
Remarkable for Gentleness, Prudence, and Moderation
He devoted himself particularly to the poor
To whom, in his last will, he left all he possessed.
He died, his loss bewailed by everyone,
on July 15, A.D. 1864,
at the age of 51.
His parishioners bear to their best and most beloved
Father this testimony of their grief.

Sometimes the marble itself is made to speak, as:

VIDE . LAPIDEM . ME . CUSTODEM
NOBILIS . CINERUM . SACERDOTIS . LEONTII
DOMO . DUMONT
ME . RELEGENS . PIUS . VIATOR
HUJUS . OB . CHARITATEM . ET . ZELUM . PASTORALEM
LACRYMIS . TUIS . ET . PRECIBUS . PACEM
IPSI . SICQUE . TIBI . COELESTIUM
ADPRECARE

Behold, I guard beneath this weight of stone,
The ashes of a noble priest,
Leontius Dumont.
When thou dost read this, Christian pilgrim,
Recall his charity and zeal for souls,
Then shed a tear upon this grave, together with a prayer
For his heavenly peace,
And thus assure thy own.

The tomb of the first bishop of Valleyfield, Patrick O'Reilly, contains a simple suggestion of his disposition and worth as a bishop. The epitaph reciting his rank and death concludes in the words:

EUM . FIDES . COMITAS . SAPIENTIA
AD . SEPULCHRUM . USQUE . SEQUUTAE

that is:

His Faith, his Kindness and Wisdom
Still speak from his grave.

HYGIENE OF CHURCHES.

According to the *Sanitarian* for August, the Bishop of Fana, in Northern Italy, has taken up seriously the question of the sanitary condition of the churches of his diocese, and in his pastoral letters to his clergy insists on the necessity for providing that the Biblical precept that cleanliness is next to godliness shall be exemplified in the churches themselves. According to his instructions, after all important feast days, when there have been crowds of people congregated in the churches, the floors of all parts of the building that have been especially used, must be gone

over carefully with an antiseptic solution—bichloride of mercury in a solution of 1 to 1000 being suggested for the purpose. At least once a week all pews and the woodwork as high up as it can be reached must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist cloth. Dusting, so-called, with a dry cloth or feather duster is not to be permitted.

The Bishop of Fana's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the church cleaners, unless they are exceptionally conscientious or have been given special directions. Owing to the lack of light this part of the church is apt to harbor dirt of many kinds. Penitents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoe-scrapings is apt to be considerable. All confessionals then are to be thoroughly cleansed once a week by a mop and water, and the grating is to be washed off with a dilute solution of lye or ammonia. The usual unsanitary condition of confessionals constitutes an especially dangerous factor of bad hygiene for priests of delicate health. The confessional service is often exhausting, it is sometimes undertaken when fasting; not infrequently the discomfort of a cramped position and the cold air of the church lower the resistive vitality and make priests liable to infections. Confessional gratings, very seldom cleaned properly, often left untouched for months or only touched with a dry cloth, become saturated with effluvia from the breath, and it is no wonder that priests are almost invariably victims of any epidemic like grippe that may be going around in a community. The example of the good Bishop of Fana deserves to be emulated. At the last meeting of the American Medical Association, held at Saratoga in June, one of the most important questions discussed was the increase in the mortality from pneumonia in all our large cities during recent years. While medical science has not been able to do anything for the cure of the disease and its fatality continues to be as high now as it was fifty years ago, the frequency of the disease is even greater than ever. Good authorities insisted that dust has much to do with the causation of the disease, and that it is especially in

places where crowds assemble, as in theatres, churches, railway stations, assembly halls, and crowded street cars and ferry boats, that opportunities for infection with pneumonia are encountered. The practical conclusion reached was that the boards of health of large cities shall have to insist more on the careful cleansing of all such places and especially on the proper removal of dust, so that it will not be disturbed by the crowd, to find its way into the air and so be inhaled with serious consequences.

JAS. J. WALSH, M.D.

New York City.

ANNIVERSARY MASSES FOR THE POOR.

Qu. According to a Decree of the S. Congregation, published in the REVIEW some two years ago, it is permitted to say a low funeral Mass in place of the privileged *missa cantata in die obitus*, if the persons who engage the Mass are poor.

Does the same privilege extend to the anniversary Mass for the dead, so that we may say a low Mass *in die anniversario* on a double feast, for persons who are too poor to engage a high Mass?

Resp. The privilege (May 9, 1899) extends only to the *missa exequialis*—that is, the funeral Mass *in die obitus seu depositionis.*

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Progress in the Biblical Sciences.**—In his inaugural address Professor Gottfried Hoberg, of Freiburg, contends that though during the course of the nineteenth century Theology has been radically destroyed on the part of those who have surrendered their belief in the existence of a supernatural revelation, nevertheless in the camp of true believers the science has made a marked progress even independently of its return to the scholastic method. In proving the foregoing statement, the Professor confines himself to a consideration of the so-called Biblical Sciences, *i. e.*, Introduction, Exegesis, and Biblical Theology. These he does not study in their organic connection with the body of theology, nor does he follow up their development separately, but he views the whole subject summarily first from a linguistic and then from a historical standpoint. (1) The linguistic element comprises first the Scriptural languages, secondly the field of textual criticism. (*a*) Hoberg grants that even in Christian antiquity Origen and Jerome excelled in the knowledge of Greek and Hebrew; he acknowledges, too, the linguistic attainments of Rabanus, Maurus, Rupertus, Lyranus, Raymundus; he praises the Carlovingian editions of the sacred text and the wise enactments of the Council of Vienne; he gives due credit to the editions published during the sixteenth century at Alcalá, Antwerp, and Rome; he highly recommends the works written on the Psalms by Agelli, Bellarmin, and de Muis; but he shows that all this can hardly compare with the linguistic productions of the nineteenth century. (*b*) In the line of textual criticism, too, the author shows the greatest reverence for the work of Origen and Jerome; but both adhered too servilely to the Massoretic text. During the Middle Ages Cassiodorus, Alcuin, and the *Correctoria biblica* practised textual criticism in a rudimentary form. In the sixteenth century we have another splendid speci-

men of textual criticism exhibited in the Clementine edition of the Latin Vulgate; but in this work the original text might have been utilized to better advantage. As to the Greek text of the New Testament, it was handed down to us from the sixteenth century in two main recensions. And though the nineteenth century has made great strides in New Testament textual criticism, still what is generally considered its best production in this field of study[1] appears to Scrivener a *splendidum peccatum*. In Old Testament textual criticism it was only the nineteenth century that has freed scholars from the tyranny of the *hebraica veritas*. (2) History must assist Scripture study in three different ways: (*a*) It must enable the scholar to give a more life-like presentation of the development of revelation; (*b*) it must furnish us the key to the true meaning of the words and phrases employed in the sacred books, by determining their authors and their intended circle of readers; (*c*) it must confirm the Scripture narrative concerning persons and facts. Professor Hoberg considers these points first in general; then he draws attention to certain discoveries belonging to the nineteenth century. (1) Christian antiquity and the Middle Ages knew no profane history parallel to a great part of the Old Testament narratives; hence during those periods, a chronological arrangement of Biblical events was the nearest approach to an organic history of religious development that could be reached. The question of the authorship and the circle of readers of the Old Testament books was hardly considered in Christian antiquity and during the Middle Ages, while Eusebius and Jerome were almost the only scholars who drew attention to this subject in connection with the writings of the New Testament. Finally, the first eighteen centuries of the Christian dispensation could not expect any verification of the most ancient Bible history by means of profane documents, since there were none; at best it might be shown that the Biblical records were not inconsistent or absurd. (2) During the course of the nineteenth century Egyptian, Babylonian, and Assyrian records have come to light and been deciphered, which treat of historical events and persons mentioned in our sacred books.

[1] The New Testament in the Original Greek, by Brooke Foss Westcott and Fenton John Anthony Hort.

Thus it can be shown that the general outlines of Egyptian history given in Genesis and Exodus agree with those furnished by our profane sources; especially has the conquest of Palestine by the returning tribes of Israel now become intelligible. Similarly do the recovered Babylonian records agree with the inspired sketch of the history of Abraham; the problem of the identity of Sargon[2] and of Baltassar[3] can now be solved, and the *mons testamenti*[4] is no longer an exegetical riddle. The recently recovered documents concerning the history of Syria, Phœnicia, and other smaller States have shed a proportionate amount of light on our sacred history.[5]—In the June number[6] we noticed Albert Houtin's *La Question Biblique* in which he reviews the Biblical literature published during the course of the nineteenth century by French Catholic writers. Father Joseph Brucker[7] praises the author's width of information and charm of style, but takes exception to his general attitude towards non-Catholic scholars and to a number of his express statements. According to Father Brucker, M. Houtin criticises his co-religionists too severely and admires the theories of modern criticism too injudiciously. He smiles at the various attempts made on the part of Catholic writers to reconcile the Biblical cosmogony with the results of science, and he does not know the Catholic works in which the critical views concerning the origin of the Pentateuch have been refuted on the critics' own ground. He implies that among Catholics it was an article of faith that the world was created 4000 B.C., and he places the name of Abbé de Broglie alongside that of M. Loisy at the head of a list of Catholic progressists.

2. Introduction.— Catholic works on Biblical Hermeneutics have been rather abundant during the course of the past century;

[2] Is. 20: 1.

[3] Dan. 5: 1 ff.

[4] Is. 14: 13.

[5] Die Fortschritte der Biblischen Wissenschaften in sprachlicher und geschichtlicher Hinsicht. Rede gehalten bei der öffentlichen Feier der Übernahme des Protectorats in der Aula der Universität Freiburg i. Br. am 7. Mai 1902, von Gottfried Hoberg; zweite vermehrte Ausgabe. Freiburg: B. Herder. 1902.

[6] P. 730; *cf.* THE DOLPHIN, June 1902, p. 721 f.

[7] Études, August 5, 1902, p. 398 ff.

but even the best of them, such as Zapletal's, Cornely's, Ubaldi's, Patrizi's, seem to be surpassed by Székely's recent monograph on the subject.[8] The author is Professor of Scripture in the Hungarian University at Budapest, and thus knows from experience how to distinguish between the immediate needs of the beginner and the scientific erudition of the advanced student. Since the very typographical outfit of the work points out this distinction with an unmistakable clearness, the book will make an excellent manual for ecclesiastical seminaries.—Mr. F. C. Burkitt has contributed another paper to *Texts and Studies*,[9] in no way inferior to his former contributions to the series. He now writes on "St. Ephraim's Quotations from the Gospels," showing the untenableness of the argument for the antiquity of the Peshitta which is based on the Saint's use of this version. "As a matter of fact, the passages from the Roman edition which have been brought forward to prove St. Ephraim's use of the Peshitta are nearly all taken either from the *Severus Catena* (A. D. 861), or from the *Homilies* preserved in Cod. Vat. Syr. CXVIII," a MS. dating from the twelfth century. Not a single instance of the forty-eight quotations from the Gospels found in St. Ephraim's genuine productions agrees with the Peshitta. We may add that No. 3 of Vol. VII of *Texts and Studies* is entitled "Codex of the Gospels and Its Allies," and is written by K. Lake.—Another work bearing on the question of the early Syriac versions we owe to the untiring industry of Mrs. Lewis. The reader remembers that the learned author discovered in 1892, at Mount Sinai, a most ancient Syriac version of the Gospels, which was transcribed in the following year by Bensly, Rendel Harris, and Burkitt, and the result was published in 1894. The next year Mrs. Lewis and her sister, Mrs. Gibson, read the palimpsest again, and succeeded in completing the transcription. The present work contains a reprint of ninety-eight pages hitherto defective; besides, numerous lacunae existing elsewhere have been filled up.[10]—Since in our

[8] Hermeneutica Biblica Generalis secundum principia catholica. Freiburg, 1902. 8vo. Pp. iv—446.

[9] Vol. VII, n. 2. Cambridge University Press.

[10] Some Pages of the Four Gospels retranscribed from the Sinai Palimpsest. With Translation of the Whole Text. By A. S. Lewis. Cambridge University Press.

days the question of Biblical inspiration is discussed so generally, Alb. Ehrhard and Eug. Müller deserve the gratitude of Bible students for publishing A. Zöllig's "Die Inspirationslehre des Origenes."[11]—To those specially interested in Septuagint studies E. Lindle has rendered an important service by his publication of "Die Octateuchcatene des Procop von Gaza und die Septuagintforschung."[12]—A work probably more curious than directly useful has been published by W. L. von Helten; it bears the rather complicated title "Die altostniederfränkischen Psalmenfragmente, die Lipsius'schen Glossen und die altsüdmittelfränkischen Psalmenfragmente."[13]—S. I. Curtis shows in his work, "The Levitical Priests,"[14] the utter falsehood of the critical theories advanced by Kuenen and Graf. The author takes special care to explain the proper relations between the middle books of the Pentateuch and Deuteronomy, and to prove their agreement. In Appendix IV,[15] where one of Graf's most erroneous statements is refuted, we are treated to a rare bit of textual criticism.—Eduard König, of Bonn, discusses fully and frankly, in a very scholarly pamphlet,[16] the principles upon which modern criticism of the Old Testament is based. The little book is a vigorous attack upon certain of the extravagances of the Biblical critics of the present day.—C. R. Gregory has published the second volume of his "Textkritik des Neuen Testamentes."[17] The two volumes thus far issued form an exhaustive and authoritative presentation of the material of New Testament textual criticism. The third volume will deal with the problems which arise in an attempt to reconstruct the original text of the New Testament. Professor August Bludau studies historically the first two New Testament editions which form an important factor in

[11] Strassburger Theologische Studien, Vol. V, 1. Freiburg, 1902. 8vo. Pp. ix—130.

[12] München, 1902. 8vo. Pp. viii—161.

[13] Mit Einleitung, Noten, Indices und Grammatiken. I. Tl.: Texte, Glossen und Indices. Groningen, 1902. 8vo. Pp. viii—115.

[14] Edinburgh: T. and T. Clark.

[15] Pp. 190–227.

[16] Neueste Principien der alttestamentlichen Kritik geprüft.

[17] Textkritik des Neuen Testamentes. Zweiter Band. Die Übersetzungen, die Schriftsteller, Geschichte der Kritik. Leipzig: Hinrichs. 1902. Pp. 514.

the reconstruction of the original text.[18] After a brief preface, the author reviews in separate chapters the preparations for Erasmus' first New Testament edition, the first edition, the second edition, the Latin translation, and the annotations. The second part of the little work deals with Erasmus' controversies: separate chapters are again devoted to the scholar's opposition in England and France; to his feuds with Luther, Melanchthon, and Eck; to his antagonists in the Netherlands; to his strife against Lee; to his battle with Stunica; to his unpleasantness with Carranza. The last chapter forms the conclusion of the little work. The reader will find the pamphlet full of erudition and interest.—Considering the fact that practically all New Testament scholars had agreed in assigning to the Fourth Gospel the last place from a chronological point of view, it is surprising to see that now an attempt has been made to place it at the head of the list. O. Wultig began to advocate this theory several years ago. Dr. Küppers[19] has made an attempt on a large scale to defend the new view. Even Professor Zöckler, of Greifswald, believes[20] that there would be some gains made for Christian apologetics if the new theory of the priority of John's Gospel could be demonstrated. But strong arguments indeed will be needed if it is to supersede the older view concerning the origin of the Gospels. Dr. Matthias Kohlhofer has published a most interesting monograph on the Unity of the Apocalypse.[21] After a brief Introduction the author first reviews in a general way all the hypotheses adverse to the unity of the Apocalypse, and then refutes separately the hypothesis of Christian inconsistencies in the book, the assumption of so-called Jewish and Judæo-Christian elements in the Apocalypse, the theory of Gnostic parts, the hypothesis of Hellenistic portions, the alleged dependence of the Apocalypse on Apocryphal sources, the so-called ethnico-mythological elements in the Apocalypse, the alleged contradictions, repetitions, and prolepses of the work, the

[18] Biblische Studien, herausgegeben von Prof. Dr. O. Bardenhewer. Bd. VII, Heft 5. Die beiden ersten Erasmus-Ausgaben des Neuen Testaments und ihre Gegner, von Prof. Dr. August Bludau. Freiburg: Herder. 1902.

[19] Neue Untersuchungen über den Quellenwert der Evangelien. Berlin, 1902.

[20] Beweis des Glaubens, No. 8.

[21] Biblische Studien, herausgegeben von Prof. Dr. O. Bardenhewer. Bd. VII, Heft 4. Die Einheit der Apokalypse, von Dr. Matthias Kohlhofer. Freiburg, 1902.

pretended flaws in the continuity of the book, the alleged diversity of chronological situations supposed in the different parts of the Apocalypse, and finally the alleged linguistic differences in the book. At the end, the author briefly sums up his results, and concludes that neither the contents nor the form of the Apocalypse can be said to evince a composite character.

3. Exegesis.—The reader is aware of the great interest which Bible students of late have taken in the Book of Ecclesiasticus. Among Catholic works we may mention Herkenne's Study *De Veteris Latinae Ecclesiastici Capitibus I–XLIII*[22] and Dr. Peters' critical treatise entitled *Die sahidisch-koptische Übersetzung des Buches Ecclesiasticus*.[23] The last-named scholar appears to have continued his study of the subject, and he has published his results in an edition of the recently recovered Hebrew text of Ecclesiasticus, to which he has added a good translation and critical notes.[24] Another edition of the Hebrew text with notes and a literal Latin translation has been added by Fr. Knabenbauer by way of *Appendix* to his recently published commentary on Ecclesiasticus.[25] Both Dr. Peters and Fr. Knabenbauer are so well known to Catholic readers that their classical works need no further commendation on our part. The Canticle of Canticles is another Old Testament book that has found special favor among recent commentators. We will not speak here of the works published by Baarts, or Dvorák, or Marr, which may not be accessible to our readers; we shall draw attention only to the Rev. Andrew Harper's *Song of Solomon*,[26] and Professor Haupt's *Book of Canticles*.[27] The former of these publications forms one of the latest editions to the *Cambridge Bible for Schools and Colleges*, and justly shares the high reputation of the series. It has become the tendency among

[22] Leipzig: Hinrich'sche Buchhandlung, 1899.

[23] Freiburg: Herder. 1898.

[24] Der jüngst wiederaufgefundene hebräische Text des Buches Ecclesiasticus untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen. Freiburg, 1902. 8vo. Pp. xvi—92—447.

[25] Commentarius in Ecclesiasticum cum Appendice: auctore Josepho Knabenbauer, S.I. Paris: Lethielleux. 1902.

[26] Cambridge, University Press.

[27] American Journal of Semitic Languages and Literatures, 1902, July. Pp. 193–245; October, pp. 1–32.

the more recent writers on the Book of Canticles to urge its literal sense; Principal Harper enters a strong plea for the restoration of the allegorical interpretation. Professor Haupt, of Johns Hopkins University, presents us with a new metrical translation of the Book of Canticles, a rearrangement of its material, a metrical division of its Hebrew text, and some critical notes on the same. The book, in his judgment, is neither allegorical, nor typical, nor dramatic, but simply a collection of popular love-ditties, or erotic songs, composed by various authors, and gathered together in a mixed order by a late compiler. We are sorry to say that the author's belief in the profane character of the Book of Canticles affects his notes on the interpretation in a shocking way. We should much prefer not to have the Professor's notes at all than to have them as they are. The same writer has also contributed a paper on "Difficult Passages in the Song of Songs" to the *Journal of Biblical Literature*.[28] Professor A. Bertholet has contributed to Professor Marti's *Kurzer Hand-Commentar* an explanation of the Books of Esdras;[29] this new instalment fully maintains the high standard of the series. An exhaustive list of the numerous names found in the Books of Esdras adds considerably to the value of the work. Dr. Carl Holzhey, of Munich, also has published two studies of the Books of Kings and Esdras; he is concerned mainly with the literary and historical characteristics of these books, and though he shows a complete acquaintance with the latest results of Biblical criticism, he has not lost his flowing and attractive style. The Gospel of St. Matthew has found a new commentator in R. Vigil Martinez,[30] and the Acts of the Apostles have been newly translated and explained by J. F. Hückelheim.[31] The latter author translates the Greek text, but pays close attention to the Latin Vulgate. If it be true that a good translation is the briefest and most satisfactory commentary on a book, both Martinez and Hückelheim deserve the greatest praise.

[28] Part I, 1902, pp. 51–73.

[29] Die Bücher Esra und Nehemia erklärt. Tübingen, 1902; 8vo. Pp. xx—112.

[30] Evangelio de Nuestro Señor Jesucristo según San Mateo; con comentarios; Oviedo, 1901. Pp. xxxiii—724—vi.

[31] Die Apostelgeschichte. Uebersetzt und erklärt für den Unterricht an den höheren Lehranstalten sowie zur Selbstbelehrung. Paderborn; Schöningh. 1902. Pp. vi—166.

THEOLOGY.

THE subject of the "Rights of Man" in the sense in which it is supposed to be understood by the framers of modern republican State Constitutions is discussed in the current issue[1] of the *Civiltà Cattolica* in connection with the recently enforced "Associations Law" in France. The most important feature of the article and its apparently main purpose is to show that the policy of Leo XIII, in maintaining an attitude of non-intervention or silence, is wholly justified by the actual condition of politics in France. Not only would such intervention, which on other grounds might seem called for, have precipitated the opposition of the liberals and radicals so as to drive them to even more extreme measures against the religious orders, under the plea that the Pope's action proved the ambitious pretensions of the clerical and foreign element to rule in France; but it also would have been unwarranted in view of the fact that the present results are the work, not of the French electors, but of a bold and unscrupulous minority, whose action could be revised and corrected only by a proper use of the rights which Frenchmen had in their own hands. With this line of argument in view, the writer of the article "La questione delle Congregazioni in Francia è questione di liberta" cites a paper by Jean Darcy in the *Revue des deux Mondes*,[2] in which the author proves to a demonstration from statistics and official reports that (1) the Parisian Chamber of Representatives does not represent the country; (2) that it does not represent the voice of the electors who have a vote; (3) that it does not stand at any time (under the present system) for the majority of those who directly participate in the election. Among the 575 electoral circuits which send representative deputies to the Chamber of voters there is a difference which permits one representative to stand for ten times the number of electors from another district. Thus in the district of Barcelonette there are 3,400 electors, whilst in Sarlat there are 32,000; each of which send one deputy to represent the will of the Commune. These facts would suggest that the remedy which the Catholic majority suffers from the minority is not to be found in the amount of lamentation and

[1] Quad. 1254, Vol. VII. [2] August 15, 1902.

vituperation which newspapers hurl against the culprits, but in organized *action*, with as little noise as possible; because the shoutings, even if they wake up the Catholics, are also heard by the enemy, who is thus aroused to more eager opposition. The French clergy, looked upon by reason of a long tradition as Government officials, have perhaps lived too much apart from the people. Hence their sympathies are for the most part of the platonic sort rather than practical. One not bred in Southern Europe can hardly understand the foreign newspaper illustrations, of abbés walking meekly in the rear of expelled nuns; whilst these are led on by self-possessed and noble-looking young girls, who inspire more confidence in their protective power than the timid though really pious clerics, with their prim soutanes and broad-brimmed hats. There is also in the same *quaderno* a short but good article on the miraculous occurrences at Lourdes, viewed in the two-fold light of faith and reason. It is, in fact, a summary critique of a recent French work, *Notre Dame de Lourdes. Foi et raison*,[3] by the Abbé Gabriel Delpuech, a book which receives additional significance from the recent death of Zola, the traducer of simple faith in the intercession of Mary.

The Catechism question has been of late agitated also in Rome, which is an indication that the Church does not disapprove of progressive methods in pastoral work. At the same time the conservative spirit of the ancient guardian of the Catholic faith is strongly emphasized in the fact that the Catechism of Cardinal Bellarmin, which, as he himself said, cost him more care and labor than any of his great theological works, has been retained, but in a revised form, with such addition as present circumstances seem to call for. The Holy Father introduces the newly-edited text of Christian Doctrine by an Apostolic Letter addressed to the pastors of Rome and the Suburbicarian Dioceses.

An important document relative to the authoritative attitude of the Jesuits towards the much-discussed topic of Probabilism in Moral Theology has been recently published in the *Analecta Romana*. We reproduce the text of it in the present issue of the REVIEW. It shows that the Jesuits were left entirely free in their teaching, and that the hitherto divulged statement of a prohibition

[3] Toulouse: Libraire Sistac. 1902.

on the part of Innocent XI rests on an unauthentic or interpolated copy of the original.

Among the recent books of note in special dogmatic theology is to be mentioned the first part of a Compendium by the Franciscan Father, Parthenio Minges, professor at Munich. The work is primarily intended as a hand-book for those whose allegiance in matters of theological opinion turns toward St. Bonaventure and Scotus. The subjects treated thus far are the doctrine *De Deo, Creatione, Redemptione objectiva, Gratia.* The author utilizes, as might be expected, modern sources to sustain his scientific views; yet he does not venture beyond the traditional conservative views. We have already on other occasions expressed our estimate of certain radical utterances in regard to the *Theoria descendentiae.* Our author disposes of this theory by a brief reference to it, with the conclusion that *in se ipsa inepta esse videtur omnis ejusmodi opinio.* It might be possible for the *very* orthodox professors of dogmatic science to learn something new from the eminent Jesuit scientist, P. Wasmann, who makes some interesting revelations on this subject in the current issues of the *Stimmen aus Maria Laach.*

The Servite Father Alexius Lépicier, Professor at the Urban College of the Propaganda in Rome, has just issued a volume *De Sanctissima Trinitate.* It deals with the subject in the accepted scholastic way of interpreting the text of St. Thomas (I Quaest. XXVII—XLIII), but attracts the reader by its clear and succinct presentation of difficulties to be answered. This is a feature not so common as might be expected in text-books of theology, which have a way of minimizing important objections as much as they exaggerate the force of certain arguments drawn from a doubtful if not erroneous exegesis. P. Lépicier seems to realize this fact and shows it *passim* in his work.

PHILOSOPHY.

A New Argument for the Immateriality of the Soul.—Every rational argument for the soul's immateriality must necessarily be based on the operations and powers in which the soul displays its nature. If any of these operations and powers manifest them-

selves to reflective analysis as intrinsically independent of the material organism, the brain and the nervous apparatus, the logical inference is that the root principle, the soul, whence they proceed and in which they reside, must be likewise thus independent. The operations and powers upon which the argument rests are those of intellect and will. The universality of the concept; the simplicity of the acts of judgment and reasoning; the immaterial objects at which thought may terminate; especially the reflective operations of the *intellect* on the one hand and the self-determinative power and the spiritual tendencies of the *will* on the other hand, are usually appealed to as indications of the immateriality of these two dominant faculties and consequently of the spiritual nature of the soul which reveals itself through them. This is of course a venerable line of argumentation and familiar to every student of scholasticism. That any entirely new path should be struck out in so well trodden a region is hardly to be expected. What room there is for originality is likely to lie in the clearer discernment of hitherto unnoticed phases of psychical phenomena or in fuller exploration of their details. The *Philosophisches Jahrbuch*[1] gives some account of what it entitles "an unfamiliar proof of the soul's immateriality." The argument is formulated by Ploucquet in his *Expositiones philosophiae theoreticae*. Substantially it runs thus: Arbitrary signs, especially words and letters, manifest, he says, the immateriality of the soul. For if the soul were material a spoken word would excite in it a certain *impression* which would in turn arouse a certain *sensation* and a *concept*. A different word ought then to excite a *different* sensation and a *different* concept. Now take, for instance, the word *man*. It evokes the *sensation* and this in turn the *concept*, man. But pronounce the word *Mensch*. The sound should call forth not only a different sensation but also a different concept. So the word *homo* and every other of its linguistic equivalents. If then the soul were *material*, an *identical* effect could not result from the *different* causes. Since, however, the *concept* engendered in the mind is *identical*, no matter how different may be the *impression* wrought upon it by the diverse *sounds* conveyed through the ear, it follows that the *intellect*, and consequently the *soul*, of which the intellect

[1] Band 15, Heft 3.

is the specific faculty, cannot be material. The inference, it will be noticed, is based on the principle upon which *all science* depends, the principle namely, that *different causes under the same conditions produce different effects.* The denial of this principle would mean the denial of all science, and indeed of all inference from cause to effect. Now in the above example the *causes* external (the objective air-waves) and internal (the physical and physiological processes stimulated by those waves) are different; the *conditions*, the auditory organs and their energies, being of course the *same.* Nevertheless in each case the *effect*, the mental *concept* produced by the *different* causes, is the *same.* It follows therefore that the conceiving mind must lie outside the *material* and therefore within the *immaterial* order.

Professor Müller in the *Philosophisches Jahrbuch* emphasizes the fact that the present argument loses none of its cogency even if the principle of causality be interpreted in the eviscerated sense impressed upon it by Hume and phenomenalists generally; that is, in the sense of its being a mere generalized statement of the temporal *sequence* of events. In this interpretation the principle would read thus: Like processes are followed necessarily by like processes; unlike by unlike. Applied to human psychology, the principle thus expressed receives its concrete application in what is known as psychophysical parallelism, which maintains that the *psychical* states, for instance, a, b, c,—run *parallel* with the *physical* processes a^1, b^1, c^1,—there being no strictly so-called efficient connection between the two series, the physical and the psychical being simply *two sides* of one and the same subject. If then the two series lie within the same order the principle involved should require that the different physical processes a, b, c,—should be accompanied or followed by the different psychical processes a^1, b^1, c^1. But consciousness proves that this is not the case; for in the above illustration the *different physical* stimuli are seen to be followed by the *same psychical* state. The Parallelist is therefore obliged either to admit that the two series of processes lie in different orders, or else to abandon the principle of causality and with it all scientific knowledge. The argument, it is thus seen, makes not only against Materialism, which identifies the physical and the psychical, but also against Monism, which looks upon the two processes as different sides of the one reality, the Absolute.

The impossibility of reducing psychology, in many of its parts at least, to anything like a strictly so-called *natural* science based on mathematical calculations, is the obvious conclusion which experimental investigation is constantly substantiating. A paper treating expressly of this subject, appears in the *Zeitschrift für Philos. u. philos. Kritik*,[2] under the title, "Why the theory of psychophysical causality is to be rejected." The law of energy, the writer shows, has no place in the interchange of physical and psychical activities. The influence of the physical may be exerted on the psychical, and vice versa especially, without any change in the quantity of energy. The concept of parallelism is simply a confession of the theorist's inability to offer a satisfactory solution of the psychophysical problem.

The Substantiality of the Human Soul.—That the human soul is a *substance*, a *per se* subsisting entity, and not a mere state, or inhering "accident" of the organism, is usually proven from its permanence under its transient activities, thoughts, and volitions, and from its being the subject of acquirable and amissible *habits*, intellectual and moral. It will be seen that the same truth is involved in the above argument for spirituality. If physical and psychical events belong to different orders, the subject of the psychical must fall under the same ultimate category as that to which the physical belongs. Now since the material organism, in which the physical processes occur, is in the *substance* category, the subject of the psychical states, the soul, must be classified under the same ultimate genus. In the April number of the *Revue de Philosophie* (p. 401) M. Gardair, reviewing M. Bernies' recent work, *Spiritualité et Immortalité*,[3] doubts whether the substantiality of the soul can be completely and strictly proven against contemporary Monism without appealing to *Theodicy*. Though the soul, he says, is a substance, it is dependent in its deepest self on that universal principle in which we live and move and are. How prove that that dependence is not one of inherence, if one does not appeal to the nature of that principle, and thus pass from the domain of psychological to that of theological science? M. Bernies replies to this objection in the August number of the

[2] Bd. 119, Heft 2.

[3] Paris: Blond et Barral.

same Review. He claims that psychology proves the substantiality of the soul, since it proves the existence of *free will;* for the two are inseparably connected. The branches of a tree derive their sap from trunk and root; so, too, our powers or faculties derive their nature or energy from the soul's essence, the substance whence they emanate. If, then, the root of those faculties were itself inherent in some alien substance, some universal principle, the whole person, soul and free will included, would belong to that substance as its properties. Free will would then be not a *personal* endowment, but a mode in which the *universal principle* manifests itself. Now, since liberty reveals itself to reflective consciousness as a constituent of personality, it reveals itself likewise as a property of the *will*, which, in turn, by its activities, shows itself to be one of the channels through which the *substantial soul* emits its spiritual energy. If, therefore, psychology, by its appeal to reflective consciousness, can prove the freedom of the will, as it in fact does, it can likewise, without recourse to Theodicy, prove the self-subsistence of the soul.

The Biological Data of Transformism are interesting to the student of philosophy in so far as they constitute the groundwork from which that theory rises towards a universal world-view. Amongst the data of special note are the results of observations on the transmission of acquired qualities. In Germany, Fischer and Strandfuss have recently been carrying on some very elaborate experiments on the pupae of butterflies. The results are summarized in the *Philosophisches Jahrbuch* quoted above. It is a well-known fact that under the influence of extreme heat or cold strongly marked variations occur in the pupae of butterflies (especially of the species *Vanessa*); variations which seem to belong to an altogether different species. These departures from the type occur likewise, though in rare cases, in the natural state, and the supposition is that in this way geographical varieties at least have arisen. But from this possibility of accidental variation to the probable, not to say, actual, transformation of species how long must be the way will appear from the following: Thousands of pupae were exposed to intense cold and the abnormal organisms thus gained were paired. In a few instances the acquired qualities were transmitted under normal conditions

to the offspring. The improbability that natural species are ever developed from such variations is obvious. For first the occurrence of conditions similar to those artificially effected in the above-mentioned experiments are highly exceptional in nature; this is manifest from the extreme rarity of strongly marked variations from the type, and only such variations were selected in both series of experiments. Secondly, the variant male organism must find for its partner a strongly variant female, a selection which is still less probable to take place. And even should this singular event occur, only a small fraction of the progeny will be found to vary from the type. That from the few variant descendants the organisms best adapted to transmit their modification should meet is extremely improbable; but even should this fortunate conjuncture take place, it is no less improbable that the next generation would revert to the type. At all events the experiments tell in no wise favorably for the transmission of variations acquired during the life of the organisms, for the influence of the lowered temperature on the pupae was exerted on the germ plasm they contained. The experiments are instructive, however, as indicating more sensibly the stability rather than the variability of natural types and the extreme unlikelihood of the transformation of species by natural selection. Whether nature effects such transformation by some other process remains (will it always remain?) a problem for the biologist to solve. In the meantime the philosopher holds his soul in peace, ready, indeed, to take up into a larger synthesis whatever new facts and valid inferences experimental science presents, yet chary withal and critical of mere conjecturings.

The Beginnings of Terrestrial Life.—Every once in a while the voice of some personage eminent in the world of science is heard calling attention to the chasm between the kingdoms of nature across which the mind has as yet found no passage. One of the latest of such utterances is quoted by Wildermann in the *Jahrbuch der Wissenschaften* for 1902 (p. 326). Dr. Branco, an ardent evolutionist, in his inaugural address before the Berlin Academy of Sciences says: "What may have been the beginning of life on our globe, whether it was created, whether it developed from inorganic matter on this planet, or began on some distant star,

whether its home is in cosmic space whence it was projected upon this as upon other planets, whether from the very beginning it has coexisted together with the inorganic elements—of all this evolutional history tells us naught, for it is utterly ignorant thereof. We are here limited to faith. If there are individuals who think their opinions in these matters firmly established, as is faith, they simply deceive themselves."

Puzzled Scientists.—Just how one is to conceive the Ultimate Reality, the Absolute, which the Spiritual Idealists discover at the foundation of things in this world of ours, Professor Stewart, writing in the July *Mind*, declares himself puzzled to describe. Writers of that phase of thought of which Professor James Ward, the author of *Naturalism and Agnosticism*, is cited as a type, object to the physicists, Lord Kelvin, for instance, for positing a "natural" and not a "spiritual principle" as the ultimate foundation of things. Their objection to Darwin is that he derives man's self-consciousness ultimately from a material source, whereas it can be rightly explained, they maintain, only as a "reproduction" of an ultimate "spiritual" principle—the "Eternal Consciousness" which constitutes the world. Readers of books, like Royce's *The World and the Individual*, have been no less than Mr. Stewart perplexed to discover whether the ultimate "spiritual principle" is in the Idealistic theory a "personal God in the ordinary Christian sense or an Impersonal (albeit Spiritual) something." On the one hand an Impersonal Spiritual Principle would have no theological value, would afford no theological setting for science, no Ideal for ethics. On the other hand, such authorities as Mr. Balfour and Professor A. S. Pringle-Pattison declare that Thomas Green's Philosophy is not only inconsistent with the personality of God in the Christian sense, but also with the personality of man. Moreover, Mr. Bradley maintains that the Ultimate Principle or Absolute, although Spiritual, *cannot* be personal in the sense naturally conveyed by the language of our Idealists. Nevertheless, Prof. Royce is positive that "there is an absolute Experience for which the conception of a system of ideal truth is fulfilled by the very contents that get presented to this experience . . . God is this absolute experience . . . He is related to our experience as an organic whole to its own fragments." This conception of

God Royce considers to be "theistic, not pantheistic." It is not the conception of any conscious reality into which finite beings are absorbed; nor of a universal substance in whose law our ethical independence is lost; nor of an ineffable mystery which we can only silently adore. "What the faith of our forefathers has generally meant by God is . . . identical with the inevitable outcome of reflective philosophy." So long as there is this ambiguity of definition as to the nature of the Spiritual Principle which the Idealists postulate as the ultimate foundation of things, whether, that is, it is personal or impersonal, Professor Stewart deprecates their criticism of the scientists who reduce the visible world to the material ultimates, atoms and ether. They should reckon, he thinks, first with Mr. Bradley's contention that "person is either finite or meaningless." Prof Stewart, however, seems not to notice Mr. Bradley's own equivocation. The subtle author of *Appearance and Reality*, in accusing of intellectual dishonesty "most of those who insist on what they call the Personality of God," lapses sadly into the familiar fallacy *a dicto secundum quid, ad dictum simpliciter*. Most of those who insist on the Personality of God in the proper sense of the term do not "want a Deity that is finite, a person like themselves with thoughts and feelings limited and mutable in the process of time." They conceive of the Divine Personality in an utterly diverse sense, as a Person, *i.e.*, that infinitely transcends themselves, a Being with thoughts and volitions unlimited and immutable, whose duration is not that of time but of eternity. Personality is involved in the Divine intelligence, or rather God's intelligence is a constituent, so to say, of His personality; were He not personal He could not be intelligent. The argument from design proving God's intelligence proves of necessity His personal nature. Mr. Bradley is not justified in restricting personality to the finite. In itself and absolutely, personality is *infinite*, and the intelligent creature is personal only inasmuch as it has received from the Infinite Person a finite, a so to say participated, personality which is predicated by analogy, of the intelligent creature because of its relation of dependence on the Creator.

Criticisms and Notes.

IMMANUEL KANT: His Life and Doctrine. By Friedrich Paulsen, Professor of Philosophy in the University of Berlin. Translated from the Revised German Edition by J. E. Creighton and Albert Lefevre, of the Sage School of Philosophy, Cornell University. With a Portrait. New York: Charles Scribner's Sons. 1902. Pp. xix—419.

Kant's philosophy, Professor Paulsen tells us, is "the door to the philosophy of our century, and the door to the Kantian philosophy is the *Critique of Pure Reason.*" To this we might add that a convenient door both to the *Critique* and to the Kantian system as a whole has been opened by Paulsen himself in the present volume.

Out of the darkness of the scepticism in which German philosophy has been groping during the past century the frantic cry, "Back to Kant," has been heard again and again. But vain, alas! is the hope of light in that direction. The superficial phenomenalism and agnosticism that characterize so much of the theorizing of the closing century are the legitimate offspring of the Kantian philosophy. It is true, as Paulsen reminds us again and again, Kant insists on the reality of the *mundus intelligibilis* as distinct from the *mundus sensibilis*, but the author of the *Critique of Pure Reason* finds in the mind no eye to discern the things or thoughts of the *intelligible world*, as they are objectively in themselves. Both worlds are perceived through subjective forms, *a priori* conditions, which preclude the vision of real objects. Once the visual power of "pure" or speculative reason is pronounced illusionary, it is the veriest *petitio principii* to appeal to the *practical reason* to avert scepticism; for if speculative reason cannot discern objective reality as it is, how can it tell what practical reason itself is or can do, since the ability and the objective sphere of the latter are realities which must fall under the critical scrutiny of the former. Be all this as it may, however, since the harking is back to Kant, if the professional student of philosophy find it his duty or his interest to follow the cry, and he have not the leisure or the equipment or the patience for the direct study of Kant's works, or if he prefer to enter the labyrinth with intelligent guidance, he cannot do better than make use of the present volume. It contains a graphic sketch of Kant's life, character, and work; a clear and, on the whole,

apparently just presentation of his philosophical system in its entirety, and its several organic members. The volume has a place in *Froman's Philosophical Classics*, a series in German answering to *Blackwood's Philosophical Classics* for English readers. The well-known ability, philosophical, but especially literary, of the author, may be taken as to some extent vouching for its general merits. The student familiar with Paulsen's other works, his *Introduction to Philosophy* and his *Ethics* particularly, both of which exist in English translations, will expect to meet with not a few misunderstandings of the philosophy taught in our schools. The writer makes no effort to conceal his anti-Catholic temper. Unfortunately this animus beclouds at times his critical discernment, and his statements become either untrue or place the truth in a misleading light. For instance, he says that Kant's philosophy has "the enduring merit to have drawn for the first time, with a firm hand and in clear outline, the dividing line between knowledge and faith."[1] The learned professor of philosophy in the Berlin University must have forgotten that Thomism, of which he speaks so familiarly and contemptuously later on,[2] is based precisely on this distinction, and that in the opening chapters of the *Summa Philosophica* St. Thomas divides, with a firm hand and in unmistakable outline, the spheres of knowledge and faith. To Kant, indeed, is due the doubtful honor of having introduced hopeless confusion into these domains by relegating the highest objects of knowledge to the region of *faith*, and by then transmuting faith into a merely subjective impulse to accept the existence of those objects apart from an evidently objective motive.

To many it will be a revelation to learn that "Kant's philosophy made it possible to be at once a candid thinker and an honest man of faith,"[3] though it may be true that "it was a deliverance similar to that which the Reformation had brought to the German spirit a century or two earlier";[4] for one may indeed "in a certain sense regard Kant as the finisher of what Luther had begun.[5]

Paulsen's writings abound in half-truths. For instance: Kant "placed morality on a Protestant basis—not works, but the disposition of the heart."[6] Are we to infer that the disposition of the heart is not a Catholic basis of morality? Again, "Protestant, like Catholic, theology claimed to be absolute revealed truth."[7] When and where

[1] P. 6. [3] P. 7. [5] *Ib.* [7] P. 396.
[2] Pp. 8–12. [4] *Ib.* [6] *Ib.*

did "Catholic theology" make such a claim? The principles, revealed truths, whence theology proceeds, are "absolute"; but theology or theological science, being an acquirement of the human, an essentially relative intellect, must itself be relative. An "absolute theology" is a contradiction in terms. It would take much more space than is here at command to unravel the singular tangle of truth and half-truth and downright error contained in Paulsen's contrast of Kantism with "Thomism." The following passages, however, may answer as illustrations requiring no comment: The Catholic school philosophy "at the end of the last (the eighteenth) century was as dead as out-worn system ever was"; and "Thomism does not set the spirit free, it enslaves it, which, of course, is just its intention."[8]

PHILOSOPHY: Its Scope and Relations. An Introductory Course of Lectures. By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. London: Macmillan & Company, Ltd.; New York: The Macmillan Company. 1902. Pp. xvii—252.

OUTLINES OF METAPHYSICS. By John S. Mackenzie, M.A. Glasg., Litt.D. Camb., Professor of Logic and Philosophy in the University College of South Wales and Monmouthshire, etc.; author of "An Introduction to Social Philosophy" and a "A Manual of Ethics." London: Macmillan & Co.; New York: The Macmillan Company. 1902. Pp. xv—172.

Prior to his death the late Professor Henry Sidgwick left dictated instruction concerning the publication of his posthumous lectures on philosophy. Professor James Ward has edited and arranged in the present volume the lectures constituting an Introduction to Philosophy. They treat under separate headings of the Scope of Philosophy (I–II), its Relation to Psychology (III), History (VI–VII), and Sociology (VIII–XI). There are two especial lectures on the Scope of Metaphysics as such (IV–V), and a final lecture on the Relation of Theoretical to Practical Philosophy. Expressing as they do the matured thought of the author of *The Methods of Ethics* and *The Principles of Political Economy*, two works of merited rank in the literature of their subjects, they, it need hardly be said, reflect a considerable depth of philosophical insight, a subtle though kindly critical temper, and an unusual power of lucid exposition. Doubtless if the author had been spared to bring them under a final revision some details might have been amended or clarified. Thus whilst the opening

[8] P. 11.

paragraph lays down the requisites for any definition of philosophy—clarity, usefulness, and conformity with common usage, one would like to find a fuller development in the sequent paragraphs of the author's own formulations "the study which 'takes all knowledge for its province,'" which "deals not with the whole matter of any science, but with the most important of its special notions, its fundamental principles, its distinctive method, its main conclusions."[1] Some illustrations of those *notions*, *principles*, and *conclusions* would have added to the clarity of the definition and would have enabled the reader the better to appreciate the subsequent critique of Herbert Spencer's definition of philosophy as "completely unified knowledge."[2] Perhaps, too, the amending hand of Professor Sidgwick would have erased the phrase, "since Descartes, philosophical thought has found no difficulty in distinguishing the thinking, feeling, willing thing, that each one of us is conscious of being, from the complex aggregate of extended solid particles which each of us calls his body."[3] Surely philosophical thought found no difficulty in making so obvious a distinction long *before* Descartes. Unfortunately the Cartesian distinction was a separation, and the reaction by psychologists against the dualism thus invoked resulted in a materialistic psychology and an idealistic Monism that obliterated all real distinction between mind and body.

Professor Mackenzie's *Outlines of Metaphysics* does not fall under the class "Introduction to Philosophy," as this title has come to be understood. The work is introductory, however, in so far as it is a critique of knowledge preparatory to and inclusive of philosophy as a whole. The author defines Metaphysics not in the Aristotelian sense as the science of Being, but rather in the Hegelian spirit as the science which deals with experience as a whole, as a systematic unity. The special sciences, physics and the rest, treat of this or that department of experience and from a view-point that is not fully analyzed. Metaphysics sifts the ultimate conceptions that are left over by the special sciences. It seeks to know these conceptions not psychologically, *i. e.*, not as mental processes, but epistemologically, *i. e.*, as regards their knowledge value. The work might, therefore, be entitled Critics, Objective Logic, or Epistemology. The author gives a very wide meaning to the term *experience*. He makes it cover the "universe as such," whatever enters into human consciousness

[1] P. 10. [2] P. 17. [3] P. 52.

and becomes there unified and systematized. Of all this metaphysics has to inquire in what sense is it a unity, in what sense a manifold? In what sense is it subjective, and in what sense is it objective? In what sense is it individual, and in what sense is it universal? The reader will doubtless anticipate with the author that metaphysics in this transcendent light "bakes no bread, nor does it bring new facts to our knowledge. Its problem is rather to make our world as a whole intelligible, to show us what all facts mean and what all bread is worth."[4] Three forms of experience—sense experience, perceptual and conceptual, answering to as many stages of conscious development—are successively analyzed. The method pursued is genetic, *i.e.*, objective experience being revealed in consciousness, the endeavor is to render an account of the significance of the various elements in its growth. From this point of view, having set forth his theory on the genesis of experience in the various forms above indicated, the work concludes with a criticism of the different ideal constructions as follows:

1. *Perceptual Construction*, or that which is involved in the simple setting before us of a number of objects;

2. *Scientific Construction*, or that which is involved in the attempt to connect objects together, so as to think of them in relation to one another as parts of a larger system;

3. *Ethical Construction*, or that which is involved in the effort to bring objects into relation to a final end or good;

4. *Æsthetic Construction*, or that which is involved in the apprehension of objects in relation to feeling, as beautiful or the reverse;

5. *Religious Construction*, or that which is involved in the effort to view the universe as a complete system which is one, beautiful and good;

6. *Speculative Construction*, or that which is involved in the systematic attempt to think out the justification for such a view of the universe.

The broad result reached is "the general conviction of the reliability of experience as a whole, coupled with a general distrust of the finality of any particular aspect of it."[5] In other words, it is claimed that "experience is an organic whole in which each part has value only in the light of all the rest," and unless interpreted in these all-sided relations "every special element in it is open to the gravest suspicion."[6] Accepting the term *experience* in the large sense here attached to it one feels no difficulty in admitting this conclusion. When one endeavors, however, to follow the individual steps leading up to the conclusion one finds oneself obliged to part company with the author on the most vital subjects. For instance, the "Absolute"

[4] P. 23. [5] P. 164. [6] P. 165.

is described as the "speculative ideal of a completely coherent system of experience."[7] We are not sure whether by the Absolute is here meant God or only some ultimate abstraction or Hegelian *Idea*. The former supposition seems justified by the context and by the use of capitals. As regards the knowability of the "Absolute" in this sense the author vacillates. At best he thinks "complete certainty" unattainable. Now, if the "Ultimate Reality" cannot be known with "complete certainty" our "experience as a whole" has no solid foundation, is built on the shifting sands. The vacillation of thought on this fundamental subject is but a typical instance of the unsteadiness of the author's system throughout. This is manifested by the constantly reiterated phrases "seems to be," "appears to be," which introduce many of the most important and obvious truths.

The author's concept of religion is, to say the least, singular. Religion, he claims, "is a thing of which men are persuaded, not something that can be proved to them." Its "grounds are not logical," but such as "satisfy the feelings and the will rather than the pure intellect." From this standpoint one is not surprised at finding "the religious construction," described in the following terms:

> "It rests on feeling, and yet emphatically insists on the objectivity of its content. It is an intuitive apprehension, yet the completeness of that which it professes to discover requires an absolute proof which could only be mediately given. It is a sort of half-way house between the direct acceptance of the world as presented to us by the senses and the speculative construction. It tries to make the results of the speculative insight palpable to the imagination. It shows the universe as a picture, the aim of life as a threat, duty as a blow, the final good as a caress."[8]

Truly, if this be the construction raised by the mind in its "effort to view the Universe as a complete system which is one, beautiful and good," it must soon be "seen to be inadequate" and "the need of a more speculative mode of construction" becomes pressing. But the obvious and more urgent query is why so phantastic a figment should be honored by the title "religious construction"?

HOW TO REASON: or The A B C of Logic Reduced to Practice in analyzing Essays, Speeches, Books. To this is added an Appendix on Definition and the Making of Abstracts. By the Rev. Richard C. Bodkin, C.M. Dublin: Browne & Nolan, Limited. 1902. Pp. xvi—184.

It certainly should comfort the tyro struggling with the figures and moods of the syllogism to be told by so experienced an authority as

[7] P. 147. [8] P. 145.

Stuart Mill "how very *simple* Logic is" and that one "can *easily* learn it in a *few weeks*." Still more encouraging are the instances cited by the Port Royalists of persons having become familiar "in *four or five days* with all that is any use in Logic." Doubtless even Macaulay's school boy would like to know why if Logic is so easy and so quickly mastered he is doomed to wrestle with the *scientia scientiarum* so long and so painfully, only to find himself in the end either worsted or else amongst the "ten out of a thousand" who, as the Port Royalists say, "learn Logic and yet remember *nothing* of it *six months* afterwards?" It may not be difficult to satisfy the querulous youth by pointing out some deficiencies of text-books, methods, and, possibly, teachers. Certainly, however, the most assuring answer would be to place in his hands the *A B C of Logic reduced to practice*. A very little study will convince him that at least the essentials of Logic can really be *made easy* and that Father Bodkin has exemplified most happily the art of facilitation. The secret of his art lies first in the exclusion of whatever is not of the quintessence of the subject; secondly, in the perfect transparentness and simplicity of the exposition; thirdly, in the continual reduction of the rules to practice; lastly, in the skillful adaptation of the typography to the special needs of the beginner.

Other efforts, not a few, have been made to facilitate and apply the study of Logic, if any has succeeded as completely as this Abcdery, it has not come under the notice of the present reviewer. One could wish, indeed, that the author had not set himself so firmly to "teaching the *least possible*." The treatment starts with the Proposition, includes the Syllogism, Logical Analysis, Definition, and an admirable chapter on the making of Abstracts. Just a few pages on Ideas and Generalization, and a few more on Induction, Science and Systematization, would not have added much to the volume nor have increased unduly the complexity of the matter, whilst they would have extended the usefulness of the little book considerably.

THE RELATION OF EXPERIMENTAL PSYCHOLOGY TO PHILOSOPHY. Lecture delivered before the Royal Belgian Society. By Mgr. Desiré Mercier; translated from the French by the Rev. Edmund J. Wirth, Ph.D., D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 62.

Doctor Wirth has done well to give Mgr. Mercier's lecture a wide sphere of illumination by presenting it in English translation. The professional student of philosophy may be supposed acquainted with

the work accomplished by Mgr. Mercier in harmonizing the results of recent investigations in experimental psychology with Neo-Scholasticism. Any one familiar with the two currents, knew and knows that they are not only not opposed but that they are reciprocally necessary to complete each other. A brief but lucid sketch of the rise and progress of the "new psychology" and a clear presentation of its points of contact with a spiritualistic philosophy and of the manner in which experimental research gives on the one hand a concrete setting and extension to that philosophy whilst receiving therefrom on the other hand its rational or metaphysical foundations, are set forth in this lecture. The translation is well done. We would suggest in the event of a second edition, the use of another term (*endeavor*, for instance) instead of *thesis* on pages 7 and 8, and the insertion of some such phrase as *subject matter of* before Chemistry on page 16.

SERMONS FROM THE LATINS. Adapted from Bellarmin, Segneri, and other sources. By the Rev. James J. Baxter, D.D. New York, Cincinnati, and Chicago: Benziger Brothers. 1902. Pp. 618.

To those who are familiar with the writings of the old Masters of Latin thought and diction the suspicion might come that the "Sermons from the Latins" are not just what a preacher in modern English is apt to need or want. In the present case that suspicion is an error. No one could have better utilized the most approved processes of homiletic teaching, without borrowing the circumstance of antiquated expression, than the translator has done in this case. The matter is old; that is to say, such as has withstood for centuries the test of aggressive opinions of teachers whose work is the destruction of truth. But the manner is new, as of one who, appreciating the insidious methods of modern error, has carefully sharpened the rusty but finely pliable damascene, and exercised his arm in the use of it with a living foe. These sermons can, therefore, be called a translation only in the widest colloquial sense. They are the result of study of the works whose thought they reproduce in an altogether new and apt fashion for the preacher of these times. A glance at the contents will show this at once.

The whole collection is parted into sermons for the seasons of Advent, Epiphany, Lent, Easter, Pentecost.

The sermon for the third Sunday after Easter is on "Socialism." The text is: Be ye subject to every human creature for God's sake. 1 Peter 2: 13. Then follows a synopsis: *Exordium.* (1) Joseph and

Jesus; (2) Coming Conflict; (3) Abomination of Desolation. *I Point.*—Dangers: Infidelity and Credulity; (2) Golden mean; (3) Infidel, Socialist. *II Point.*—Socialism: (1) Its speciousness; (2) Private property; (3) Labor leaders. *III Point.*—For Poor: (1) Extreme necessity; (2) Eminent domain; (3) Occult compensation. *Conclusion:* (1) Alms-giving; (2) Christian nobility; (3) Time and Eternity. The very first words of the sermon proper: "Brethren, what a lesson for strikers and socialists is Jesus, the carpenter's apprentice! What a model for masters is the gentle Joseph! What a proof is each, of the power of faith," etc., give us an idea of the thoroughly practical character of these sermons. Father Baxter lays indeed stress in the choice of his material upon the moral needs of our own time and treats throughout the questions of the hour in that surest of just ways—the inspired estimate of things which we obtain from the Gospel and its wisest exponents and interpreters. Among these the Latins excel even as Rome excels in the possession of faith. Thus *Sermons from the Latins* are among the best store-houses of pulpit thought and form, and deserve assiduous use and wide circulation.

BREVIARIUM ROMANUM ex Decreto S. Concilii Tridentini restitutum S. Pii P. M. jussu editum, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recognitum. Editio secunda post typicam jussu S. R. C. anno sacri Jubilaei 1900 impressam. Quatuor partes. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCCII.

The firm of Pustet & Co., long established as the peer of liturgical publishers, have brought out a new Breviary similar in form to the favorite Mechline edition, which has commended itself especially by its small and portable shape. The result of this latest effort to furnish priests with a handy prayer-book which, whilst easily carried in the pocket, does not offend the eye by a too diminutive letter-press, is a volume somewhat smaller than that of the H. Dessain pattern, although slightly thicker. The type is markedly clear, and the comparatively wide spacing of the words and lines makes a restful impression upon the eye. The edition contains, of course, all the new offices, and there are no typographical errors to lessen the value of the readings. With its flexible binding, the copy before us is in every sense unexceptionable, and will find a ready welcome among the missionary clergy who feel the necessity of a Breviary in the form of a small vademecum on their journeys. Four volumes.

THE DAY OF AN INVALID. From the French of Abbé Perreyve. By Rev. Joseph Bruneau, SS. (Authorized translation.) New York: Christian Press Association Publishing Company. 1902. Pp. 230.

Henry Perreyve was one of those generous and high-minded characters who throw a halo about their most ordinary actions by making the spirit of self-sacrifice and affectionate devotion to duty habitually enter into their motives. He died young, but the few years of his priestly career were marked by frequent phases of suffering, both physical and spiritual. This, together with a natural sympathy for others in pain, caused him eagerly to seize the opportunities of comforting the afflicted within his reach. The little volume before us, well known for years to French readers under the name of *Journée des malades*, is the result of notes and letters which he wrote at intervals during his priestly ministrations. A translation into English was made some years ago by an Anglican lady, and published under the title of *From Morning to Evening: A Book for Invalids*. But the translator took certain liberties with the original, so as to adapt it to the use of Protestants. As almost a third of the volume deals with the consoling use and interpretation of the Holy Sacrifice of the Mass for the infirm, it will be readily understood how much of change any attempt to make the volume palatable to non-Catholics really involves. The reflections are practical as well as devotional; which is particularly true of the second part, entitled "During the Day," as may be gleaned from the titles "Love Your Room," "Anxiety and Suspense," "Weakness," "The Priest," "The Physician," "Remedies," "Obedience," "Patience," "Reading," "Visitors," "Fancied Ailments," etc. It is no exaggeration to say that Father Bruneau, by his translation of the volume, has made certain rare graces accessible to numerous persons—that is, both to Catholic and to those who come under the influence of Catholic friends, physicians, and nurses.

THE HOLY SOULS. November Leaves from Father Faber. Collected by the Rev. John Fitzpatrick, O.M.I. London: R. & T. Washbourne: New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 100.

These little bundles of fragrant "leaves" selected from the garden plots of Catholic devotion have the two-fold effect of stimulating piety in certain defined directions, and of creating taste for the reading of well approved works like those of Father Faber. "It were to be wished that the beautiful devotion of setting apart the month of November for the Holy Souls, in the same way as we consecrate the

month of May to our dearest Lady, could become naturalized among us and of universal observance." Father Fitzpatrick offers to aid in the fulfilment of the pious desire expressed by the author of *All for Jesus*. He selects as the headings of seven brief chapters: (1) The six advantages of giving our Indulgences to the Souls in Purgatory; (2) Devotion for Sinful Souls and Holy Souls; (3) Double view of Purgatory; (4) St. Catherine of Genoa on Purgatory; (5) Union of the two views; (6) The Eminence and the Prerogatives of this Devotion; (7) Examples of the Saints.

THE McBRIDE LITERATURE AND ART BOOKS. By B. Ellen Burke. Books I to VI. Manual for Teachers: Books I to III. Boston, New York and Chicago: D. H. McBride & Co.

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Literary Chat.

A recent number of the *Independent* contains an appreciating critique of Pope Leo XIII's Poems, translated by Rev. Dr. Henry. The writer pays generous tribute to both the author and the translator. Of the Pontiff's work he says: "They are the recreations of a man of profound and exquisite culture, the kind of recreations that occupied the leisure of poets like Milton and Gray, and of statesmen like Wellesley and Gladstone; but the Pope says old things often in a new way, and his verses never fall short of that technical perfection which is the peculiar charm, the quality without which it has no *raison d'être*, of Latin verse. . . . So it is pleasant to read these relics of the time when Leo felt the first thrills of that passionate love for the classical languages and literature which has no doubt been largely the making of his intellectual fortune."

Of the English version the critic in the *Independent* says: "Dr. Henry's translations are admirable. They not only help the reader to appreciate the æsthetic value of the originals, but they yield of themselves a real pleasure through the graces of the style and the manifestation of a perfect harmony between author and translator. The notes, besides being of considerable critical value, supply us with interesting information about the times, seasons, and circumstances which gave rise to the various portions of the book."

In connection with the above estimate from the magazine in which Dr. Ward's translation of the Pontiff's secular Ode appeared, the judgment of Mr. Quiller-Couch in the London *Daily News*, which, while favorable on the whole, takes exception to some things in the work and its English version, is of interest.

In a "Monday Causerie" in the *Daily News* (August 4), Mr. A. T. Quiller-Couch reviews Dr. Henry's translation and edition of the *Poems, Charades and Inscriptions of Pope Leo XIII.* Mr. Quiller-Couch raises a question of fact when he writes: "I do not say that it is impossible in these days to write Latin verse with originality; but I take these four lines from a poem on a spring of water which the Pope had conducted down from the hills to his native town of Carpineto:

Candida, splendidior vitro, blandoque susurro
Alta e rupe scatens leniter unda fluo.
Expectata diu, atque hospes gratissima veni,
En veni, vestra ad commoda, dives opum.

'Splendidior vitro,' 'blando susurro,' 'expectata diu,' 'dives opum,'—to the most of scholars these are recognizable as echoes. Mr. Henry's note says that 'the technique is worthy of the inspiration.'"

We take it on ourselves to answer for Dr. Henry.

Mr. Quiller-Couch has quite thoroughly misquoted him. He has made him praise a poem which the translator in fact declared inferior to a shorter one by the Pope on the same subject. This shorter poem has not a single one of the four phrases quoted by Mr. Quiller-Couch to illustrate the echoing character of the Pope's verse. It was precisely of this shorter poem, as the context of the editor's note plainly states, that he used the words quoted by the critic, who has made Father Henry appear to praise the technique of a poem which he criticised adversely.

That Mr. Quiller-Couch is at times over-fastidious is evident from the fact that he is offended at the many references and citations the editor gives to illustrate the views of critics concerning the merits of the Pope's poems. Surely to quote these views does not necessarily imply unreserved or indiscriminate sanction. Mr. Quiller-Couch thinks that the poems should be left speak for themselves. This, of course, is a matter of opinion. The poems could, indeed, be very well left to themselves; but if an editor desires to inform his readers of the opinions of competent critics, he has an unassailably strong position in the traditional prerogative conferred upon him by immemorial usage. It is well known how defective at times was the critical judgment of Dr. Johnson; yet an editor who gives the *ipsissima verba* of the Doctor—even though these contain a ludicrously wrong-headed judgment—exercises an undoubted privilege. But the quotations given by Doctor Henry are critical opinions of men well qualified, by the long and profound training in Latin verse, so prominent a feature in the curriculum of Catholic seminaries, to offer an opinion on the subject of Latin verse. One of the two Latin critics objected to by Mr. Quiller-Couch has been for many years considered an accomplished Latinist, and the other was able to voice his estimate in flawless Latinity—a feat which many a critic who learnedly measures the Pope's poems could not begin to accomplish.

In his Preface Dr. Henry has brought together a few illustrations of the interest with which the reading public was beginning to regard the Pope's poems. Amongst the translators were mentioned Andrew Lang, Francis Thompson; amongst the commentators, the editor of the *Independent*.

"We may hear with languid interest," says Mr. A. T. Quiller-Couch, "that Mr. William Hayes Ward once wrote an editorial expressing his deepest admiration of an illustration of the intellectual powers of a nonagenarian Pontiff; at least until we learn further that Mr. William Hayes Ward's intellectual powers are also pontifical; which does not appear." Mr. A. T. Quiller-Couch may not know that the *Independent* is the most esteemed Protestant magazine on this side of the water; and that such an opinion of the intellectual powers of the Pope, as that of Mr. Ward, the editor of the *Independent*, who both translated and thus commented upon the Pope's ode on the opening century, might fairly be considered something more than an *ex parte* Catholic tribute of admiration.

Father Sheehan's new Serial, *Under the Cedars and the Stars*, now running in THE DOLPHIN, must be read in parts. It is divided into paragraphs, offering food for reflection, and covering points on the average for each day of the month. Thus the leisure moments of our busy lives are utilized, and THE DOLPHIN lends itself as a daily reminder of some serious, withal pleasantly fashioned thought. In some communities one of the paragraphs is read aloud at the evening recreation, and gives a tone of cheerful sobriety and entertaining exchange of useful thought to the hour of relaxation.

For Popular Family Reading we have at present no Catholic Monthly equal to *Benziger's Magazine*. There is no reason why anyone interested in strengthening religious faith and purity of morals should not take an active interest in the support of a high-class popular periodical such as this. There has been much misuse of the press and the Catholic name hitherto by the issuing of worthless publications for the purpose of money making, and conscientious and intelligent Catholics are apt to receive any new venture in the Catholic literary field with some distrust. But we are entering upon a better era, if we may judge from the discriminating activity of our respectable Catholic publishers.

How carefully the English Truth Society proceeds in its admirable work of disseminating Catholic truth, and correcting prejudice, is apparent from a recent statement of Mr. James Britten, whose work, in directing the publications of the Society which he represents, has challenged the approval and admiration of all who are interested in this excellent enterprise for the cause of truth and virtue. Mr. Britten writes to the London *Spectator*, rebutting the malign charge of an anonymous critic, repeated by respectable but prejudiced writers:

Sir:—Mr. G. G. Coulton in the *Spectator* of August 30th states that "the formation [in 1884] of a 'Catholic Truth Society'" (and other bodies which he names) "does but confirm many readers in the conviction which [he has] heard seriously defended by an educated lady, that Church histories are as truly works of imagination as any novel." He adduces no evidence in support of this view, nor does it appear that it is based upon anything more substantial than the conviction of an educated (but anonymous) lady. The Society which I have the honor to represent has issued a large number of works bearing upon historical questions, and I trust, Sir, you will allow me to ask your correspondent whether, of his own knowledge, he can furnish examples of the "works of imagination" of which he complains. We have taken every care to avoid the publication of anything contrary to historical truth; and in the only case known to us in which a doubtful statement had

been accepted as accurate, we at once withdrew from publication the pamphlet in which it occurred. Mr. Coulton has so high a view of the "responsibility for the word published in print" that I am sure he will, if unable to substantiate it, "retract publicly" the statement into which he has apparently "been betrayed" by an "educated lady." I am, Sir, etc.,

JAMES BRITTEN,
Hon. Sec. Catholic Truth Society.

126 Kennington Park Road, S.E.

The Latin monthly *Praeco Latinus* for October announces its discontinuance in classical phrase, which shows that neither lack of energy nor ability to perform the task of providing reading matter in the pure Ciceronian style are accountable for its demise.

Messrs. Chapman (London) are to publish W. H. Mallock's new work, *Religion as a Credible Doctrine.*

The New England Catholic Historical Society publishes an interesting pamphlet of religious development in America, entitled *Pilgrim, Puritan and Papist in Massachusetts*, by Helena Nordhoff Gargan.

An important study of the position which the Rheims version of our Bible occupies with regard to the Protestant translations is being issued from the Clarendon Press (Oxford). The author is Dr. James Carleton, Divinity lecturer at the University of Dublin.

Books Received.

THEOLOGY AND ASCETICA.

TRACTATUS DE SANCTISSIMA TRINITATE. Auctore F. Alexio Maria Lépicier, Ord. Serv. B. V. M. in Pontificio Collegio Urbano de Propaganda Fide Theologiae Professore. Tomus III. (1, Quaest. XXVII—XLIII.) Institutiones Theologiae Dogmaticae ad Textum S. Thomae Concinnatae. Parisiis: P. Lethielleux. 1902. Pp. xliii–483.

DE PERFECTIONE VITAE SPIRITUALIS. Opus R. P. Antonii Le Gaudier, S.J. De SS. Jesu Christi amore et de vera Christi Jesu Imitatione. Editio recens emendata cura et studio P. A. M. Micheletti. Tomus I. Augustae Taurinorum: Petrus Marietti, Typogr. Pontif. (London: Thomas Baker.) Pp. 604.

A COMPLETE CALENDAR OF THE ENGLISH SAINTS and Martyrs for every day of the Year. Compiled by William Canon Fleming. London: Sands & Co. (St. Louis, Mo.: B. Herder.) 1902. Pp. 120. Price, 55 cents.

ANGLO-JEWISH CALENDAR for every day in the Gospels. Being an Introduction to the chief dates of the Life of Christ. (An essay towards a final determination of the Gospel Chronology.) By Matthew Bower, S.J., B.A. St. Louis, Mo.: B. Herder. 1902. Pp. 93. Price, 75 cents.

THE LIVING CHURCH OF THE LIVING GOD. By the Rev. Charles Coppens, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 32.

LE MOIS DES FRUITS. Mois d'Octobre consacré a Notre Dame du Rosaire. Par un Religieux de l'Ordre des Frères Precheurs. Précédé d'une Lettre. Preface

par le T. R. P. Monsabré, O.P. Nouvelle Edition. Paris: Ancienne Maison Charles Douniol. 1902. Pp. 357. Prix broché, 1 fr. 25.

THE HOLY ROSARY IN PRESENCE OF JESUS in the Blessed Sacrament. By the Rev. Gerard Beccaro, Disc. Carmel. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 52. Price, 50 cents.

THE SPIRITUAL EXERCISES AND THE CHRISTIAN EDUCATION OF YOUTH. A sermon preached in the Church of the Immaculate Conception, Farm Street, London, on the Feast of St. Ignatius Loyola, July 31, 1902, by Herbert Lucas, S.J. London: Burns and Oates, Ltd. 1902.

THE HOLY SOULS. November Leaves from Father Faber. Collected by the Rev. John Fitzpatrick, O.M.I. London: R. T. Washbourne. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 100. Price, 30 cents.

SERMONS FROM THE LATINS. Adapted from Bellarmin, Segneri, and other sources. By the Rev. James J. Baxter, D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 618. Price, $2.00.

SUMMA DECRETORUM D. MAGISTER RUFINUS. Von Dr. Heinrich Singer, Prof. Univers. Prag. Paderborn: Ferdinand Schöningh. 1902. Pp. 183 and 570. Preis, 26 Mark.

THE LUKEWARM CHRISTIAN. Two Sermons by Massillion, arranged and abridged by Percy Fitzgerald. London: Burns and Oates. (New York: Benziger Brothers.) 1902. Pp. 81. Price, 60 cents *net*.

SAINT CAJETAN. By R. de Maulde La Clavière. Translated by George Herbert Ely. London: Duckworth & Co. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 174. Price, $1.00.

EARTH TO HEAVEN. By Monsignor John Vaughan, author of *Life after Death*, etc. (Duw-a-Digon.) St. Louis, Mo.: B. Herder. 1902. Pp. 184. Price, $1.00.

THE DAY OF AN INVALID. From the French of Abbé Henri Perreyve. By Rev. Joseph Bruneau, SS. (Authorized Translation.) New York: The Christian Press Association Publishing Company. 1902. Pp. 280.

PHILOSOPHY.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum Adolescentium Seminarii beatae Mariae de Monte Melleario a concinnata. Volumen I: Logica et Ontologia. Dublinii: Apud Browne et Nolan. 1902. Pp. vii–403.

THE ECONOMIC INTERPRETATION OF HISTORY. By Edwin R. A. Seligman, Professor of Political Economy and Finance, Columbia University, New York, etc. New York: The Columbia University Press. (The Macmillan Company, Agents; London: Macmillan & Co.) 1902. Pp. ix–166. Price, $1.50.

THE RELATION OF EXPERIMENTAL PSYCHOLOGY TO PHILOSOPHY. Lecture delivered before the Royal Belgian Academy. By Mgr. Desiré Mercier, Professor of Philosophy at Louvain, etc. Translated from the French by the Rev. Edmund J. Wirth, Ph.D., D.D., Professor at St. Bernard's Seminary, Rochester, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 62.

EDUCATIONAL.

MCNEILL'S MENTAL ARITHMETIC. By I. C. McNeill, President Seventh Wisconsin State Normal School. New York, Cincinnati and Chicago: American Book Company. 1902. Pp. 141. Price, $0.35.

VIRGIL'S AENEID. Books I–XII. Edited by Henry S. Frieze, Late Professor of Latin in the University of Michigan. Revised by Walter Dennison, Professor of Latin in the University of Michigan. Illustrated. New York, Cincinnati and Chicago: American Book Company. 1902. Pp. 328. Price, $1.50.

THE TEACHER AND THE CHILD. Elements of Moral and Religious Teaching in the Day School, the Home and the Sunday School. By H. Thiselton Mark,

B. A. (Lond.), B. Sc. (Vict.), Master of Method, Owens College, Manchester; author of *An Outline of the History of Educational Theories in England, etc.* With Frontispiece. London: T. Fisher Unwin. 1902. Pp. 165.

THE MCBRIDE LITERATURE AND ART BOOKS. By B. Ellen Burke. In Six Volumes, with Manual for Teachers in Three Volumes. New York, Chicago: D. H. McBride & Co. 1902.

CONVERSATIONAL FRENCH AND ENGLISH. An elementary knowledge of both languages taught by thorough practice in the grammatical principles of each, for schools, home education, and private instruction; but especially for such young American Teachers as expect to give intelligent instruction in French Conversation. By Edward Roth, A.M. Philadelphia: 1135 Pine St. 1902. Price, 10 cts. for each *livraison*.

SHERLOCK HOLMES. Quelques Chapitres de sa Vie. Avec Questions et Réponses. (Two Copy-Book System.) Edward Roth, 1135 Pine St., Philadelphia. Pp. 94. Price, 25 cts.

EIGHTH ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA for the Year ending June 30, 1902. Philadelphia: J. B. Lippincott Company. 1902. Pp. 111.

TEXT FOR CHILDREN. Arranged for every day in the year. By M. A. Ward. With a Preface by the Rev. Father Gallwey, S.J. London: Burns and Oates. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 136. Price, 25 cents.

THE SILVER LEGEND Saints for Children. By I. A. Taylor. St. Louis, Mo.: B. Herder. (London: Sands and Company.) 1902. Pp. 307. Price, $1.00.

HISTORY.

ALLGEMEINE KIRCHENGESCHICHTE. Von Joseph Cardinal Hergenröther. Vierte Auflage. Neu bearbeitet von Dr. J. P. Kirsch, Prof. Universit. Freiburg, Schweiz. Band I. Die Kirche in der antiken Kulturwelt. Mit Karte: Orbis christ saec. I–VI. (Theolog. Bibliothek.) Freiburg, Breisg., and St. Louis, Mo.: B. Herder. 1902. Pp. 722. Price, $3.60 *net*.

WITH NAPOLEON AT ST. HELENA. Being the Memoirs of Dr. John Stokoe, Naval Surgeon. Translated from the French of Paul Fremaux by Edith S. Stokoe. London and New York: John Lane. 1902. Pp. vii—257. Price, $1.50.

NEW ENGLAND AND ITS NEIGHBORS. Written and Illustrated by Clifton Johnson. New York: The Macmillan Company; (London: Macmillan and Company, Ltd.) 1902. Pp. xv—335. Price, $2.00 *net*.

MISCELLANEOUS.

THE ROOSEVELT HOSPITAL, New York. Thirtieth Annual Report, Jan., 1901—Dec. 31, 1901. New York. Pp. 116.

FAMILIENFREUND. Katholischer Wegweiser für das Jahr 1903. St. Louis, Mo.: *Herold des Glaubens*. St. Louis: B. Herder. 1902. Pp. 112.

ST. NAZARIUS. By A. C. Farquharson. New York: The Macmillan Company. (London: Macmillan and Company.) 1901. Pp. 308. Price, $1.50.

A CHILD OF THE FLOOD. A Story for Boys and Girls. By the Rev. Walter T. Leahy, author of *Clarence Belmont*. Philadelphia: H. L. Kilner & Co. Pp. 234. Price, $1.00 *net*.

A ROUND TABLE of the Representative German Catholic Novelists, at which is served a Feast of Excellent Stories. By Conrad v. Bolanden, Ferd. von Brackel, Dr. H. Cardauns, Carl Domanig, Emmy Giehrl, Heinrich Hansjakob, Antonie Haupt, M. Herbert, Antonie Jungst, Everilda von Putz, Otto von Schaching, Joseph Spillman, S.J. With Portraits, Biographical Sketches, and Bibliography. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 235. Price, $1.50.

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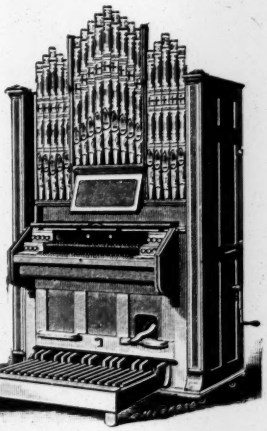

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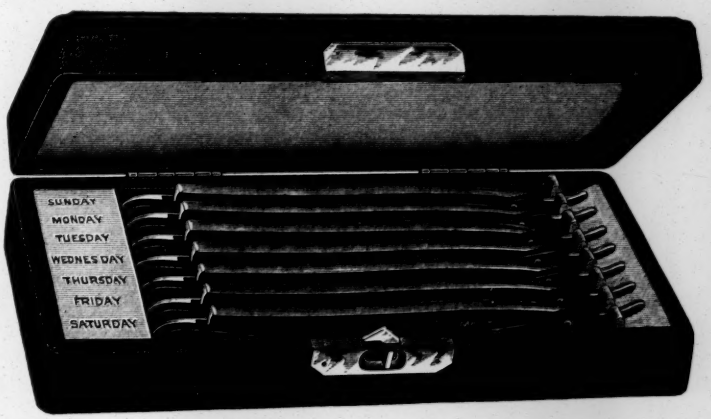

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